

THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE UNITED.**

---

---

No. 2.

JULY, 1808.

VOL. I.

---

---

*BIOGRAPHY.*

---

MEMOIR OF THE LATE REV. JOHN NEWTON,  
Rector of St. Mary Woolnoth, &c. Lombard Street, London.

BIOGRAPHERS frequently observe, That the calm and even tenor of a clergyman's life seldom affords those remarkable incidents which render a Memoir generally interesting. Mr. Newton's, however, is a striking exception (that part of it especially which preceded his conversion and entrance into the ministry;) and we rejoice to think that, in giving an account of it, we are not confined to those scanty and defective materials, which are with difficulty gleaned from uncertain quarters. We are favored with full and clear memorials, written by himself, and which have been long before the public. We refer to "An Authentic Narrative, &c. in a Series of Letters to the Rev. Dr. Haweis," published in the year 1764; his "Letters to a Wife," printed in 1793; his "Apologia, letters," &c.—From these and other undoubted sources, we derive the following most interesting and affecting particulars.

Mr. John Newton was born in London, on the 24th of July, 1725. His father, who appears to have

VOL. I. *New Series.* G

been a sensible and moral man, was captain of a merchant-ship. His mother was a pious experienced christian, a dissenter, in communion with Dr. Jennings. Mr. Newton was her only child; and, as she was of a weak constitution and a retired temper, she devoted herself almost entirely to his education. She taught him to read, and stored his memory, which was then very retentive, with many chapters of the Bible, hymns, and catechisms; and though these pious efforts did not reach his heart, nor prevent him afterwards from running to a sad excess of riot, yet they occasioned a considerable restraint for a season. It was long before he could entirely shake off his religious impressions; and, when he was at length awakened to a sense of his condition, the recollection of these "first principles," proved of unspeakable advantage to him. Mr. Newton, therefore, justly considered his own case as affording much encouragement to godly parents, to be diligent and persevering in the religious instruction of their children.

His mother, who observed his mental improvement with peculiar pleasure, earnestly desired that he might become a minister of the gospel, if the Lord should so incline his heart. With this view, probably, he begun, when six years of age, to learn Latin; but soon the intended plan of his education was entirely deranged, and he was deprived of the guide of his youth before he was seven years old.

His father who was then at sea, returned to England during the following year, and soon after married again. Thus he passed into fresh hands: and, though well treated in all other respects, the loss of his mother's instructions was not repaired. He mingled with profane children and learnt their ways. He was then sent to a boarding-school in Essex, where he was severely and improperly treated; but, during the latter part of the two years which he spent there, he made a considerable progress in the Latin language.

When he was eleven years old his father took him to sea; and, from that time to the year 1742, he made several voyages, but with considerable intervals between them; which were chiefly spent in the country, except a few months at Alicant, in Spain, where he had a very advantageous prospect; but his unsettled disposition, and impatience of restraint, rendered the design abortive.

During this period, his temper and conduct were exceedingly various. At one time, he would pray, read the Scriptures, and keep a sort of diary; then he would grow weary of religion, gradually give it up, and become worse than before. He had learned to curse and blaspheme before

he was twelve years old. A narrow escape from death by the fall of a horse affected him for a time; but he soon declined again. Struggles between sin and conscience were often repeated; but, on every relapse, he sunk into greater depths of wickedness. He often saw the necessity of religion, as a mean of escaping Hell; but he loved sin too well to forsake it.

One of his religious fits (if we may so term them) continued for two years. He read, fasted, prayed, and became a strict Pharisee;—but it was a poor religion; it left him, in many respects, under the power of sin, and only tended to make him gloomy and useless.

In this state of mind he met with a deistical book—"Lord Shaftesbury's Characteristics;" this was exactly suited to his romantic turn of mind, and he read it with avidity; but was not aware of its baneful tendency. No immediate effect, indeed, followed; but it operated like a slow poison, and prepared the way for all that followed.

In the year 1742, his father, not intending to go to sea again, was desirous of settling him in business; but he was averse to the thoughts of industrious application. At length, a merchant in Liverpool proposed to send him for some years to Jamaica. He consented; every thing was prepared, and he was to sail the following week. In the mean time, his father sent him on some business into Kent, a few miles from Maidstone, where he was to have staid but a few days; but this little journey gave rise to a new series of unexpected and uncommon events, which affected his whole future life.



In this journey he paid a visit to a family with which his mother had been intimately acquainted, and where he met with the kindest reception. His friends had two daughters, the eldest of whom had (as he afterwards understood) been considered by both her mother and his own, as a future wife for him. Almost at the first sight of this young lady (who was then under fourteen) he was impressed with a strong affection for her, which never abated or lost its influence; and though he afterwards became exceedingly wicked, and deaf to all the remonstrances of conscience and prudence, yet his regard for her was always the same, and was almost the only principle that restrained him from the most horrid designs against himself and others.

Apprehending that he could not bear to live at such a distance from her as Jamaica, and that for four or five years, he immediately determined, at all events, not to go thither; and by imprudently staying in Kent three weeks instead of three days, the ship sailed without him, and the opportunity was entirely lost.

Shortly after this, he sailed with a friend of his father to Venice.

He mingled with the common sailors, and relaxed from that sobriety of conduct which he had maintained for the two preceding years. He did not at once become profligate; but he was making large strides towards a total apostacy from God. At this period, he had a very remarkable dream. The scene presented to his imagination was the harbour of Venice: it was night, and he at watch on the deck. As he was walking to and fro, he thought a person brought him a ring, charg-

ing him to keep it carefully; assuring him, that while he did so, he should be happy and successful; but that if he lost or parted with it, he must expect nothing but trouble and misery. He gladly accepted the present, and on the terms proposed, not doubting his own care. While engaged in thinking of it, a second person came; and observing the ring took occasion to ask some questions about it. Being told its virtues, he expressed surprise at the weakness of expecting such effects from a ring. He reasoned much on the impossibility of the matter; and at length urged him to throw it away. At first, he was shocked at the proposal; but his artful insinuations prevailed: he reasoned, doubted, and then slipped off the ring from his finger, and dropped it over the ship's side into the sea. No sooner had it touched the water, than a terrible fire burst out from the mountains which appeared behind the city. He immediately perceived his folly; when the tempter insultingly said, That all the mercy which God had for him was comprised in that ring, which he had wilfully thrown away. He was then informed, that he must now go with him to the burning mountains,—the flames of which were kindled for his punishment. He trembled, and felt self-condemned, without hope, and without a plea; when, suddenly, another person appeared, and demanded the cause of his grief. He related his case. He blamed his rashness; and asked, If he should be wiser provided he had the ring again? Before he could answer, this unexpected friend suddenly dived into the sea, and brought it up in his hand. In a moment, the flames of the

mountains were extinguished, and his seducer vanished. His fears were gone,—joy succeeded; and he approached his deliverer to receive the ring again: but this he refused; saying, “If you were once more entrusted with it, you would soon bring yourself into the same distress. You are not able to keep it. I will keep it for you; and whenever it is needful, I will produce it in your behalf.” On this he awoke, in a state of mind not to be described. He could hardly eat, sleep, or transact any business for two or three days; but the impression, strong as it was, wore off: he speedily forgot it; and, strange to tell, it scarcely occurred to his mind for several years. But it afforded a striking picture of his experience, which he afterwards well understood. The tempter awfully prevailed against him. He renounced his religious profession,—he involved himself in the most complicated crimes; and there seemed but a step between him and death; but Jesus, whom he defied, rebuked the adversary, and delivered him as ‘a brand from the fire.’ He that restored the ring (or what was signified by it) vouchsafed to keep it for him, and preserved him to the end.

In December 1743, he returned home: and repeating his visit to Kent, prolonged it in the same imprudent manner as before; which again disappointed his father’s designs, and almost provoked him to disown him. Just at this time, owing to his thoughtless conduct, he was impressed, and sent on board the Harwich man of war: and, it being a critical time, his release could not be obtained. His father, however, procured a recommendation to the

captain, who took him on the quarter-deck as a midshipman. Here he might have done well; but becoming intimate with a determined infidel on board, his depraved heart was gained, and he entered fully into his plan; renouncing the hopes and comforts of the gospel, at a time when every other comfort was about to fail.

After several imprudencies, which the captain forgave, he foolishly determined to desert the ship while she lay at Plymouth. He proceeded a day or two on his road to Dartmouth, when he was seized by a party of soldiers, and brought back to Plymouth, like a felon: he was publicly whipped, degraded from his office, reduced to a level with the lowest, and exposed to the insults of all. He was now completely miserable: his breast was torn by the most excruciating passions, eager desire, bitter rage, and black despair; and nothing but the secret, yet powerful hand of God restrained him from throwing himself into the sea.

The ship, which was bound to India, was detained for some time at Madeira, and was to sail next day: but he was determined, in his own mind, not to go to India; and equally resolved to go to Guinea; and such indeed was the Lord’s will concerning him; but it was accomplished in a peculiar way. Having slept longer than usual that morning, one of the midshipmen, in anger, cut down his hammock, and obliged him to dress. He was exceedingly displeased at this treatment, but durst not resent it. He little thought how much depended on this act of caprice. Going on deck, he found that two men from a Guinea ship, which lay near them, had entered



on board the Harwich ; and that two other men were ordered to be sent to replace them. Mr. Newton entreated to be one of them ; and his request was instantly granted. In about half an hour, from the time of being asleep in his hammock, he found himself discharged, and safe on board another ship. This was one of the most critical turns of his life, and connected with a train of peculiar circumstances.

This vessel was bound to Sierra Leone, &c. The captain, who was acquainted with his father, received him kindly, and would probably have been his friend ; but he behaved so extremely ill, as to make him his enemy ; he sinned with a high hand, and studied to seduce others. Thus he went on for about six months, till the ship was preparing to leave the coast, and sail for the West Indies. Just at that time the captain died ; and Mr. Newton dreading to be put on board a man of war by his successor when he should reach the West Indies, determined to remain in Africa. He obtained his discharge ; and was landed on the island of Benanoes, with little more than the clothes on his back.

Here he engaged with a person, whose business it was to procure slaves, and sell them to the ships. He was soon attacked by a severe fit of illness ; and, in the absence of his master, was cruelly treated by a black woman (his wife or concubine) who was strangely prejudiced against him from the first. It was with difficulty he could sometimes procure a draught of cold water when burning in a fever ! His bed was a mat, spread on a board ; and a log of wood served for his pillow. When the fever declined and his appetite returned,

he could scarcely procure food. Now and then, indeed, she would vouchsafe to send him some victuals in her own plate, after she had dined ; and once, when about to receive it from her hand, he, being extremely feeble, dropped the plate. She laughed at his disappointment ; and though her table was covered with dishes, refused to allow him any more. He was obliged to live on unwholesome food, which often made him ill ; and was sometimes indebted for sustenance to the poor slaves in chains, out of their own scanty allowance.

His master returned ; and on his next voyage took him along with him ; but he was soon unjustly accused of stealing his goods ; and was treated with great severity,—suffering by want of food and clothes, and sometimes exposed, for thirty or forty hours together, to incessant rains. Some of the sad effects of these hardships remained with him all his days ; and he considered them as a needful *memento* of the service and the wages of sin. One circumstance relating to this period is very peculiar. Though thus depressed, to a degree far below common wretchedness, he amused himself with Euclid's Elements, which he had brought with him, and drew *diagrams* with a stick on the sand :—so fertile is the human mind in the invention of some expedient to beguile its sorrows ! In this manner he made himself master of the first six books of Euclid.

About this time he was once engaged in planting some lime or lemon trees ; his master and mistress happening to pass by, stopped to look at him. His master said, “ Who knows, but by the

time these trees grow up and bear, you may go home to England, obtain the command of a ship, and return to reap the fruit of your labors. We see strange things sometimes happen." This was a cutting sarcasm ; but it proved a prediction ; and he actually did return in the capacity mentioned, and plucked some of the first limes from those very trees.

He continued in this state about a year ; during which, he repeatedly wrote to his father : he wrote also to Miss —, whom, at the lowest ebb, he hoped to see again. His affairs now took a more favorable turn, by his obtaining leave to live with another trader, one of whose factories was on the river Kittam. Here he was well clothed, lived in plenty, and had a share in the management of the business : he began to be pleased with the natives, and almost content to spend the rest of his days among them : but the Lord again interposed to break his plans, and to save him from ruin in spite of himself.

The ship that had orders from his father to bring him home, arrived on the coast in February, 1747 ; and, by a peculiar providence, the captain found him out, and took him on board. Thus was he suddenly delivered from a captivity of about fifteen months, though he had not a thought, nor a desire of the change, one hour before it took place. This ship, which continued on its business on the coast of Africa for about a twelvemonth after he embarked in it, at length sailed for England ; but the voyage proved uncommonly tedious and dangerous. Mr. Newton had now no business to employ his thoughts, except

when he amused himself with the Mathematics. At other times, his whole life was a course of horrid impiety. Not content with common blasphemies, he invented new oaths ; so that the captain, who was not at all circumspect in his own expressions, often reprov- ed him. Indeed, his conduct was so uncommonly and desperately wicked, that, towards the close of the voyage, when any disasters happened, the captain would assure him, that he thought he had a Jonah on board ; and that all the troubles of the voyage were owing to him.

In the mean time, Mr. Newton was favored with some remarkable deliverances from death ; but which were entirely lost upon him. The admonitions of conscience became weaker and weaker ; and he had seldom a single check, even when he thought himself very near destruction. But it was on this voyage that the Lord's gracious design of delivering him from his wretched and carnal state was to be manifested. Among the few books on board, was Stanhope's *Thomas à Kempis* ; he took it up carelessly, as he had often done before, merely to pass away the time ; but a thought darted into his mind,— "What if these things should be true ?" The thought was unwelcome : he therefore dismissed it, shut the book, and joined in vain conversation.

But the Lord's time was come ; and the conviction he was so unwilling to receive, was to be more deeply impressed on his mind by an awful dispensation. He went to bed with his usual security ; but was awakened from a sound sleep, by the force of a violent sea, which broke on board. The wa-



ter filled his cabin ; and a cry was heard that the ship was sinking. The sea had torn away the upper timbers on one side, and made a mere wreck in a few minutes. It was astonishing that any of the crew survived to relate the story ; and their preservation was almost miraculous. Towards morning the wind abated ; and they were enabled to use some means for their safety, which succeeded beyond expectation.

At the beginning of the hurry he was little affected ; but after some reflection, he said, almost without any meaning, " If this will not do, the Lord have mercy upon us !" This was the first desire he had breathed for mercy for many years ; but instantly the thought occurred, " What mercy can there be for me ? " He now began to dread the thoughts of death ; apprehending that, if the christian religion were indeed true, he could not be forgiven. He now began to reflect on his former religious professions ; the calls, warnings, and wonderful deliverances he had met with ; his licentious course of conversation ; and especially his profane ridicule of the Bible. At first, he concluded that his sins were too great to be forgiven ; and many awful passages of scripture returned to his memory, which seemed to suit his case, and to bring with them a presumptive proof of their divine original.\* Thus he waited with fear and a kind of impatience, to know the worst of his inevitable doom.

About six in the evening the ship was freed from water, and a gleam of hope arose. He thought

he saw the hand of God displayed in his favor. He began to pray ; —he thought of Jesus,—that Jesus whom he had so often derided ;—he recollected the particulars of his life and of his death,—a death for sins not his own ; but for those who, in their distress, should put their trust in him. He had many painful reasonings about the truth of scripture ; but he saw the necessity of a Mediator ;—on the gospel plan, he perceived at least a peradventure of hope ; but on every other side, nothing but black despair.

On the 8th of April, 1748, after being reduced to the lowest extremity, and in great danger of being starved to death, they anchored in Lough Swilley, in Ireland. The fears of sinking and starving he had shared in common with others ; but he had a heart-bitterness peculiarly his own. His companions in danger soon forgot it all ; but it was not so with him : he was touched with a sense of the undeserved mercy he had received ; he was affected with the recollection of his mispent life ; and was at once happily freed from his deeply-rooted habit of swearing.

During his stay in Ireland, while the ship was repairing, his health was recruited, and he became a serious professor of religion ; went twice a day to church ; took the sacrament ; and made a solemn surrender of himself to God. He had yet much to learn ; his views of the gospel-salvation were indistinct ; but he was sincere, according to his knowledge ; and experienced a degree of peace and satisfaction in his mind, to which he had before been a perfect stranger.†

\* Particularly Proverbs i. 24—31. Heb. vi. 4, 6. 2 Pet. ii. 20.

† Concerning his state of mind at

While here he wrote to his father ; from whom he received some affectionate letters. He was just going out governor of York Fort, in Hudson's Bay ; and sailed before Mr. N. could see him. He never returned to England, but was drowned while bathing, just before the ship arrived in the Bay.

Mr. Newton reached Liverpool in May, 1748, where the Lord had provided him another father, in the late Mr. Joseph Manesty, a merchant of that town ; who treated him with peculiar kindness, and took upon himself the care of providing for him. He shortly offered him the command of a ship : this, however, he prudently declined for the present ; but accepted the station of a mate. He made a short visit to London, and from thence to Kent, where he obtained an interview with Miss — ; and, before he left England, their intended union was agreed upon, his father having previously expressed his approbation.

On his voyage to Guinea, his religious fervor gradually abated ; —he grew slack in waiting on the Lord ; became vain and trifling in his conversation, and seemed almost to forget the divine mercies. The remembrance of this sad decline proved, however, a useful lesson of instruction, by which he learnt how incapable he was of standing a single hour, without fresh supplies of strength and grace from Jesus. A violent fe-

this time, he says, in the Preface to "Letters to a Wife,"—"I was no longer an infidel, or a libertine. I had some serious thoughts ; was considerably reformed, but too well satisfied with my reformation. If I had any spiritual light, it was but as the first faint streaks of the early dawn." p. 5.

ver, with which he was visited, broke the chain, and once more brought him to himself. He was then exceedingly distressed ; and, retiring to a sequestered spot, poured out his soul before the Lord ;—he was enabled to hope and believe in a crucified Saviour ; the burden was removed from his conscience ; and not only his peace, but his health was speedily restored.

On his return to Liverpool, after settling the ship's affairs, he repaired to Kent. All obstacles to his long-expected union were now removed, and he was married in Feb. 1750.

In the month of June, however, duty again called him abroad ;\* and he sailed from Liverpool in August, commander of a good ship. He had now the care of about thirty persons, whom he treated with great humanity, and kept up the worship of God among them. On this voyage, he pursued his study of Latin ; and mastered, though with much difficulty, Terence, Virgil, Livy, Sallust,

\* Speaking of this separation, in the Preface before mentioned, he says, "The necessity of being absent from her, which then seemed to me bitter as death, I have now reason to acknowledge as one of the chief mercies of my life. If I could have obtained my fond short-sighted wish, and have continued with her, I see that, humanly speaking, it would have proved the ruin of us both."

To alleviate the pains of absence, Mr. Newton had recourse to writing, even while at sea, two or three times a week, though no conveyance offered for six or eight months together. "I have," says he (Letter xi. page 163) "to the amount of near two hundred sheets of paper now lying in my bureau of that correspondence."—A selection of these Letters was published by Mr. Newton, after the death of Mrs. Newton, in two volumes.



&c. He returned to England in Nov. 1751.

In July, 1752, he commenced a second voyage to Africa; during which he was wonderfully preserved in the midst of many dangers, and especially from a conspiracy among the crew to turn pirates and seize the ship. His stay on the coast was long; the trade precarious; and he was in "deaths oft;" but he was as marvellously delivered, and returned to Liverpool in August, 1753.

His third voyage, as master of the vessel, which commenced in about six weeks after his return, was shorter and less perplexed than either of the former: he left the coast in about four months, and sailed for St. Kitt's. On this passage he was visited with a fever, which gave him a very near prospect of eternity: but his hopes were greater than his fears, and he was enabled to wait the event without much anxiety. The Lord appeared in his favor, and he arrived in the West Indies perfectly recovered. On his arrival there, he found much spiritual profit from the conversation of a Capt. Clunie, a member of Mr. Brewer's church, at Stepney; he received an increase of knowledge; and his conceptions of divine truth became much more clear and evangelical.\* He arrived safe at Liverpool, in August, 1754.

\* See a volume entitled, *The Christian Correspondent; or a Series of Letters*, written by Mr. Newton to Captain Clunie, from 1761 to 1770. In the first of these Letters (page 6) he says, "I often think of you with peculiar pleasure and thankfulness, as by you the Lord was pleased to bring me to know his people. Your

By the beginning of November he was again ready for sea; but the Lord saw fit to over-rule his design. He had been, in general, satisfied with the slave-trade, not having the least scruple, at that time, as to its lawfulness, and considering it as the appointment which Providence had marked out for him; yet, he looked upon himself as a sort of gaoler or turn-key; and was sometimes shocked with an employment that was perpetually conversant with chains, bolts, and shackles. In this view, he had often prayed to be fixed in a more humane calling, and in which he might enjoy the means of grace. His prayers were answered; but in an unexpected way. When he was within two days of sailing, while sitting at tea with Mrs. Newton, he was suddenly seized with a fit, which lasted about an hour, and produced effects which rendered it imprudent to proceed on the voyage;—he therefore resigned the command, and was thus freed from that detestable service, and from the calamitous consequences of that voyage, in which the captain and many of the crew died; and the vessel was brought home with great difficulty.

Disengaged from business, he spent most of the following year in London and in Kent; but he was exercised with a new trial; for Mrs. Newton was taken ill, and, for many months, reduced to the lowest state.

In London, he commenced a religious acquaintance with many excellent persons, particularly with Mr. Brewer, of Stepney; whose

conversation was much blessed to me, at St. Kitt's; and the little knowledge I have of men and things, took its rise from thence."

friendship and ministry proved of great advantage to him. The Rev. Mr. Hayward was another of his intimate friends. He was also introduced to the Rev. Mr. Whitefield, whose ministry was exceedingly useful to him.

In August, 1755, he received, through the kind procurement of Mr. M. an appointment to the office of tide-surveyor of the port of Liverpool. This place, though unsought for by himself, was the very thing he could have wished, as it afforded him much leisure, and the liberty of living in his own way.\* His circumstances now became as smooth and uniform for some years, as before they had been stormy and various. At that time, religion was at a low ebb in Liverpool; yet he found a godly few, with whom his association was pleasant and profitable. About the year 1757, he increased his religious acquaintance in and about

\* "I entered upon my business yesterday (Aug. 19). I find my duty is to attend the tides one week, and visit the ships that arrive, and such as are in the river; and the other week, to inspect the vessels in the docks. I have a good office, with fire and candle; fifty or sixty people under my direction, with a handsome six-oared boat, and a coxswain to row me about." — *Letters to a Wife*, vol. ii. page 6.

"When I think of my settlement here, and the manner of it, I see the appointment of Providence so good and gracious, and such a plain answer to my poor prayers, that I cannot but wonder and adore. My predecessor, Mr. C —, had no intention to resign his place as reported; but the report put Mr. M — on an application to Mr. S — (the member for the town) for the place; and the very day he received the promise in my favour, Mr. C — was found dead in his bed, though he was perfectly well the night before." — *Ibid.* p. 17.

Leeds, where the gospel flourished.

He was now desirous of improving his mind in the best kind of knowledge, and spent his leisure hours in the study of the Greek Testament, and of the Hebrew Bible. He kept up also a course of reading in the best writers of divinity, in French and Latin, as well as in English.

About this time he turned his thoughts towards the work of the ministry; his first inclination to which, arose from a reflection on Gal. i. 23, 24. He could not but wish for an opportunity to testify the riches of divine grace. He thought, and justly thought, that above most men living, he was the fittest to proclaim that faithful saying, "That Jesus Christ came into the world to save the chief of sinners;" and as his life had been full of remarkable turns, he thought himself selected to show what the Lord could do; entertaining the pleasing hope that, perhaps, sooner or later, the Lord would call him into his service. Writing to Captain Clunie, July 30, 1762, he says, "I believe I have, in some degree, that inward call,—that desire and preference to the service, and a little measure of that experience, and those gifts, which would justify my embracing a proper invitation, or opening, whenever it shall happen: till then I shall wait."—"I hope it is not a high conceit of myself, which makes me want to rush upon that important service; but a serious regard for the honour of God, the good of souls, and especially the constraining force of that love, which spared me, the chief of sinners, to be a pattern and encouragement for others to believe in his name."

(To be concluded in our next.)



## RELIGIOUS COMMUNICATIONS.

---

### ON THE PREVALENCE AND EVIL OF LOOSE AND INDISTINCT IDEAS OF RELIGION.

Man, on the dubious waves of error toss'd,  
His ship half founder'd, and his compass lost,  
Sees, far as human optics may command,  
A sleeping fog, and fancies it dry land,  
Spreads all his canvass, every sinew plies,  
Pants for't, aims at it, enters it, and dies.

COWPER.

RELIGION obtains a place in the vocabulary of almost all nations. But when it is not taken in a christian sense, how various and even contradictory is its import? How small a portion of mankind can harmonize in their religious rites! and how few of those who do thus harmonize are able to explain the nature and propriety of their ceremonies! Even the christian religion, which is directly calculated to enlighten the mind, and to relieve it from suspense, is viewed, perhaps I may say by the majority of those who have heard of a Saviour, as having nothing very definite or important in its character. Or if it be allowed to contain any thing applicable to our condition, it is complimented by an unfeeling and sullen acknowledgment, rather than by a careful examination and a welcome reception of its doctrines.

It is the practical language of the multitude; "Let us not trouble ourselves with such concerns; or at most, let us not be over scrupulous in selecting models of conduct, or fixing upon invariable standards of sentiment." At intervals, it is true, they may be more seriously disposed. There is in all men something which, at times, prompts them to regard religion. But their regard is sel-

dom marked by any determinate object in view. They gaze upon it occasionally, as they gaze upon a cloud, which has no definite shape or size. And as a cloud may sometimes bring rain and lightning, so may religion, for aught they know, involve consequences which may render it noticeable, provided it do not disturb their minds, nor intrude upon their pleasures. They keep it at a distance, and now and then look at the obscure, half-visible object, as coasting sailors often look at the far distant harbor, as their only asylum, when overtaken by a storm. Religion sounds in their ears like an almost forgotten tale. They can recognize none of its peculiar features—none of its distinguishing marks. They may indeed remember to have heard, that it offers salvation from punishment, but forget that this offer is founded on the condition of repentance and new obedience. Perhaps also they may recollect, that it requires us to be charitable in our opinions; but this recollection serves only to contaminate their principles, by preparing them to tolerate every species of error.

Smooth things are always palatable. Man is by nature a dupe to flattery. He listens with avidity to those parts of the tale, which

confirm his present security ; but over those which disturb his repose or alarm his apprehensions, he, with a Dedalian craft, casts a thick cloud of indifference or unbelief. He fears to examine the principles of that religion, which condemns his character, and refers him to the chancery of heaven for the decision of his future destiny. He treads with cautious reluctance the threshold of that sanctuary, in which the servant of God addresses him as a sinner, exposed to the wrath of an offended judge. He retreats from the examination of the scriptures, although they contain the words of eternal life. But as he retires from this fountain of knowledge and blessedness, he alas ! too frequently takes a fatal glance at the words, "God is merciful, and is no respecter of persons," and sinks into Universalism, or uninterrupted security, being given over, perhaps, to believe a lie. The most that multitudes can say of revelation is, that it is a book containing doctrines, which, they never noticed, or precepts which they have forgotten.

I would not intimate that all men are alike remiss in the investigation of moral subjects. There is doubtless a great difference among them, according to their education, habits, and prejudices. But we are all witnesses, that by far the greater portion of mankind assume the shield of Felix ; "Go thy way for this time," and with it ward off the arrows of conviction, and repel the force of reason and truth. Thousands have been accustomed to wrap the gospel in a shroud, considering its doctrines too gloomy to be examined, and its sanctions too frightful to be delineated. Their guilty souls

take the alarm at the first approach of any definite idea concerning a change of heart, the cross of Christ, and the future misery of the finally impenitent. Every distinct ray of truth betrays their defections ; therefore they *will* not come to the light, lest their deeds should be made manifest.

It were easy to adduce further proof of the prevailing looseness and indistinctness of men's ideas concerning religion, and other subjects intimately connected with the best interests of man. But it is needless. The world is full of indistinct conception, irregular thought, and wavering sentiment. Sudden flights of fancy supersede the labor of thorough investigation ; and principles of universal application are hastily and absurdly deduced from the partialities of self-interest.

The scenes of life are painted by the mind in high colours. They are portrayed as we *wish* them to be, and not as they really are. All our objects of pursuit are spangled with gold, and illumined by the rays of hope, even at the moment when experience, reason, and revelation assure us, that we shall reap a harvest of adversity and pain. Misfortune, when it is specific, and sure to befall us, is frequently overcast with a blur or a *hope-not*. As we all dread disasters, so the mind, with reluctance and pain, examines an impending evil. The common, though often pernicious maxim, "hope for the best," does, in a thousand instances, while it diminishes the terror of our apprehensions, add poignancy to that misfortune, which, had it been distinctly foreseen, might have been remedied, or borne with greater fortitude.



I shall now attempt to show, in four particulars, how a habit of distinct conception may be formed.

1. Awake from habitual slumber. How great a portion of mankind drowse all their days, as the animal of the forest lies in a forgetful stupor, amid the inclemency of winter? They "rather sigh and groan," and sleep, "than live." A dead weight in the bottom of a ship, is of service to keep it upright, and thus to prevent its sinking; but when these sluggish mortals are embosomed in a community, their weight is too grievous to be borne. What a vast sacrifice is made by that wretch, who, through his own indecision and idle vagaries, suffers the clouds of doubt and uncertainty to obscure his prospects! How heaven-provoking is his conduct, who voluntarily gropes in darkness, because he refuses to open the eyes, which his Maker has given him!

2. Estimate objects according to their real importance.

We should bear in mind, that the value of a thing is not always proportioned to the avidity with which it is sought. Hence it is, that the interests of the soul, as they are regarded by the multitude, are passed by without concern. Nothing is more important, than that we should ascertain the real value of objects, by weighing them in the balance of reason and truth. This practice, if begun in good earnest, will induce a habit of systematic thought, and accurate research. He, who has once experienced a less or greater good, will, if rightly disposed, compute the probable influence of the same blessing, had it been conferred upon his neighbor, or

upon the community at large; and the accuracy of his computation will be exactly proportioned to the importance of the blessing, as realized by himself.

3. Imitate the virtuous in their most splendid actions and sentiments. I am, as much as any one, opposed to a servile dependence, and an habitual distrust of one's own discernment. This kind of imitation is not intended. To take the advantage of a virtuous example, by following it, does not impair the independence of sentiment. It is agreeable to the divine constitution, that every generation should avail itself of the improvements of preceding ages. Nor do we esteem it a disgraceful dependence, that, as we are advancing in literature, we are also travelling a road which was opened for us, by the efforts of our ancestors. In morals also, the same advantage might accrue from a wise regard to principles of truth already established. Were every person to form his system of morals entirely upon his own reason and experience, without regard to those of a former age, men would make but feeble advances towards any thing definite or certain.

Above all; consult divine inspiration. Upon opening the scriptures, we find sacred wonders. Its doctrines are universal in their extent, and definite in their application. In it we behold nothing calculated to flatter pride, or elevate self; but its whole tendency is to depreciate our own characters, to humble man, and to exalt the Lord. As we turn over the pages of inspiration, we are at once introduced into a sacred field. There we behold the mist, which enveloped the speculations

of the ancient philosophers, entirely swept away. There we see truth disrobed of its false apparel, and freed from the shackles of imposture and sophistry. By its light we have the origin of our existence; find ourselves on a rapid march to immortality; discover our relation to God, and find data upon which we may calculate our future destiny.

This light confessedly shines in a dark place, since by it, we discover the moral turpitude of the heart; its impatience of divine control; its aversion to known duty, and its entire opposition to a most holy God. At the same time that we discover the attributes of Jehovah, we find his majesty accessible, his justice mingled with clemency, and his power every moment exerted in our behalf. Such is not the god of fancy. Such is not the god, which is discovered by the feeble enquiries of benighted, and unassisted reason. Reason indeed enthrones a god; but according to many of the ancient philosophers, he neither sees nor regards the conduct of men. Unnoticed by him, the elements play at random; and man, an object too small to share his attention, passes unregarded into eternity!

Among the ancients, many of whom were the greatest men the world ever saw, we behold all full of doubt and uncertainty. Hesitation arrests the pen, and new difficulties suspend the judgment. Darkness thickens, as they advance, and the field, which they explore with a philosophic eye, becomes a field luxuriant with folly. Whither, O boasted reason, whither will thy speculations lead us!

But how speedily is the gloom and uncertainty, which gather

round the brow of unenlightened reason, dissipated by the radiance of revelation? Inspiration kindles the fire of true devotion; leads us by a path which we know not; defines the qualities which are introductory to eternal happiness; distinctly marks its objects; displays its own benevolence, and by an unparalleled eloquence, demands the assent of the heart. It expresses a tender regard for the body and the soul, by providing for both. It inculcates submission to rulers, without directly interfering with the policy of the world. It regulates the passions, by explaining their proper use; subdues ambition by showing the folly and the vanity of the world; represses the desire of wealth, by reducing our estimation of this life, and teaching us to proportion our schemes of worldly grandeur, to the fewness of our real wants; and by explaining the nature and value of the soul, instructs us to prepare for heaven. What can be more clear? What more certain? As every object of inspiration is important, so it is distinct, and clearly defined. And he that often repairs to it for instruction, will find that the improvement of his mind will keep pace with that of his heart.

Upon a review therefore of what has been said, let him who is disposed to contemplate this subject remember, that a confusion of thought is very prevalent; that distinct ideas are indispensable, and that a habit of acquiring them, can easily be formed. Let him take the word of God for his guide, and the conduct of the righteous for his example. Then it shall appear,

“That all his prospects brightening to the last,  
His heaven commences ere the world be past.”

THELESUS.



ANSWER TO CANDIDUS, ON THE  
AUTHOR OF THE EPISTLE TO  
THE HEBREWS.

*Messrs. Editors,*

IN the Panoplist for January, is contained an attempt to prove that Apollos was the original writer of the Epistle to the Hebrews. The letter of CANDIDUS certainly deserves a reply. I have expected to find, in every succeeding number of the Panoplist, a confutation of the arguments of Venema, and a summary of the evidence, which may be brought in support of the commonly received opinion that Paul was the author of that Epistle, which Venema, Candidus and some other learned men, attribute to one who was not an apostle. Hitherto my expectations have been vain.

CANDIDUS has given the public an abridgment of the arguments of Venema: will you allow me to reply to him, by adducing some of the arguments, by which Dr. Macknight opposes the doctrines maintained by Venema?

1. The most ancient, and by far the most universal tradition of the church, has constantly ascribed the epistle to the Hebrews to the apostle Paul. Eusebius, Eccles. Hist. b. vi. c. 25. cites Origen as saying in his Homilies on the Hebrews; "If any church holds this epistle to be Paul's it is to be commended for so doing. For the ancients did not rashly hand it down as Paul's." Upon this quotation from Origen, Haller observes: "it is very certain then, that the churches and writers, who were ancient with respect to Origen, must have conversed with the apostles themselves, or at least with their immediate successors." "Since this

tradition was ancient in the days of Clement of Alexandria and Origen, about one hundred and thirty years after the epistle was written, it must have had its rise in the days of St. Paul himself, and so cannot reasonably be contested." Lardner says, (Canon, vol. ii. p. 331.) "Clement of Alexandria, before the end of the second century, received this epistle as Paul's, and quoted it as his, frequently, and without any doubt or hesitation." Now, if this tradition originated while Paul was alive, either Paul or those to whom the epistle was directed, would have contradicted the tradition, had it not been founded on truth.

2. If an author's method of handling his subjects, together with his manner of reasoning, are sure marks by which he may be distinguished, as all good judges of composition allow, we shall without hesitation pronounce Paul the writer of the epistle to the Hebrews. For in this letter we find that overflowing of sentiment briefly expressed, which distinguishes Paul from all other writers. In this also, are abrupt transitions from the subject in hand, to something subordinate; but at the same time connected with it, which having pursued for a little while, the writer returns to his subject, and illustrates it by arguments of great force, couched, sometimes in a short expression, and sometimes in a single word, all which are peculiar to Paul. In this Epistle likewise, contrary to the practice of other writers, but in Paul's manner, we meet with many elliptical expressions, which are to be supplied, either from the foregoing, or from the following clauses. In

it also, as in Paul's acknowledged epistles, we find reasonings addressed to the thoughts of the reader, and answers to objections not proposed, because being obvious, the writer knew they would naturally occur, and therefore needed to be removed. Lastly, after Paul's manner, the author of the epistle to the Hebrews, has subjoined to his reasonings many exhortations to piety and virtue. These peculiarities of style, which are found in no other writings, beside Paul's acknowledged epistles and this epistle to the Hebrews, plainly point out the apostle Paul, and not Apollos, as the author of that last mentioned, learned and sublime writing.

Should it be granted, that the stile of this letter is more "round, rhetorical, oratorical," than that of Paul's other epistles, it would only prove that this might be Paul's masterpiece in energetic, inspired eloquence. CANDIDUS would not surely reason thus: "the Rambler is superior in elegance to Johnson's other writings: and therefore Johnson was not the writer of the Rambler." When Paul wrote this epistle he may have improved his style by use; or he may have been most eloquent here, because he was opposing his former errors. His ardent love to his kindred according to the flesh, his desire that they should be converted to christianity, and his early acquaintance with the typical ordinances, which he explained, may have had an united influence upon his manner of writing.

But, it may be doubted whether there be a manifest superiority in the style of this epistle, over the other epistles ascribed to Paul. For, not to mention that the sublimest

passages in this epistle are those quoted from the Old Testament, I, without hesitation affirm, that the epistles to the Ephesians, to the Colossians, and to Philemon, in respect of sentiment and language, will easily bear to be set in competition with the epistle to the Hebrews; especially the epistle to the Ephesians; concerning which Grotius has said, that *it surpasseth all human eloquence*. And yet, strange to tell! the same Grotius has given it as his opinion, that the excellency of the style of the epistle to the Hebrews, is a proof, that it was not written by Paul.

3. In the epistle to the Hebrews, there are many sentiments and expressions, which Paul has used in the epistles acknowledged to be his. The following are examples. Heb. i. 2. *Heir of all things*, and ver. 3. *an image of his substance*, are parallel to Col. i. 15. *The image of the invisible God, the first born of every creature*. Heb. ii. 7. *Thou hast made him for a little while less than angels, thou hast crowned him with glory and honor, and hast set him over the works of thy hands*: are sentiments parallel to Philip. ii. 8. *Being in fashion as a man, he humbled himself, becoming obedient to death, even the death of the cross*, ver. 9. *And therefore God hath exceedingly exalted him, and hath bestowed on him a name which is above every name*. 10. *That at the name of Jesus every knee should bow, of things in Heaven, &c.* See also, Ephes. i. 20, 21, and 22. What is said in Heb. v. 12. about *milk* as food for babes, but *strong meat* for full grown men, we have in 1 Cor. iii. 2. *Milk I gave you, and not meat, &c.* Heb. viii. 1. *Who sat down at the*



right hand of the throne of the Majesty in the heavens : and Heb. xii. 2. *Sat down at the right hand of the throne of God* ; are expressions similar to Ephes. i. 20. *And set him at his own right hand in heavenly places.* Heb. x. 1. *The law containing a shadow of good things to come* : is the same with Col. ii. 17. *Which are a shadow of things to come*, Compare Heb. x. 33. with 1 Cor. iv. 9. and Heb. xiii. 16. with Philip. iv. 18.—The writer of the epistle to the Hebrews, chap. x. 30, quoting Deut. xxxii. 35. adds the words, *saith the Lord*, which are neither in the Hebrew nor in the Septuagint ; just as Paul has done in two of his citations from the Old Testament, Rom. xiv. 11. and 2 Cor. vi. 17.—In Heb. xiii. 18. the writer of this epistle says, *We are fully persuaded we have a good conscience.* The same declaration Paul made before the council, Acts xxiii. 1. and before Felix, Acts xxiv. 16. and to the Corinthians, 2 Cor. i. 12,—Heb. xii. 14. *Follow peace with all men.* Rom. xii. 18. *Live peaceably with all men.*—In Heb. xiii. 20, God is called, *The God of Peace.* This title is given to God no where but in Paul's writings, Rom. xv. 33—xvi. 20. and 2 Cor. xiii. 11. Philip. iv. 9. 1 Thes. v. 23. and 2 Thes. iii. 16. In Heb. xii. 1, 2, 3, 12, are beautiful allusions to the athletic exercises, to which there are many similar allusions in Paul's other epistles.

It is possible that Luke or Apollos may have been the writer of these expressions, but it is not probable. This remarkable coincidence of sentiments and expressions in the epistle to the Hebrews, with the sentiments and expressions in Paul's acknowledged epis-

tes, is no small presumption that this epistle also is of his writing.

4. In the epistle to the Hebrews, there are interpretations of some passages of the Jewish scriptures, which may properly be called Paul's, because they are to be found only in his writings. For example, Psalm ii. 7. *My son thou art : to-day I have begotten thee* ; is applied to Jesus, Heb. i. 5. just as Paul applied the same passage, Acts xiii. 33.—In like manner, the explication of Psalm viii. 4. and cx. 1. given by Paul, 1 Cor. xv. 25. 27. is found Heb. ii. 7, 8.—So also the explication of the covenant with Abraham, given in Heb. vi. 14, 18. is no where found but in Paul's epistle to the Gal. iii. 8, 9, 14, 18.

5. There are, in the epistle to the Hebrews, doctrines which none of the inspired writers have mentioned, except Paul. In particular the doctrines of the mediation and intercession of Christ explained, Heb. iv. 15, 16. vii. 22, 25, are no where found in the books of the New Testament, except in Paul's epistles, Rom. viii. 34. and Gal. iii. 19, 20. The title of Mediator, which is given to Jesus, Heb. vii. 22. viii. 6. ix. 15, and xii. 24, is no where applied to Jesus, except in Paul's epistles, 1. Tim. ii. 5.—In like manner, none of the inspired writers, except Paul, (Heb. viii. 1—4,) have informed us that Christ offered the sacrifice of himself in heaven. And that he did not exercise his priestly office on earth, but only in heaven.

6. In the epistle to the Hebrews, we find such enlarged views of the divine dispensations respecting religion ; such an extensive knowledge of the Jewish scriptures, according to their an-

cient and true interpretation; such a deep insight also into the most recondite meanings of these scriptures, and such admirable reasonings founded thereon for the confirmation of the gospel revelation, as clearly point us to the most learned of the apostles, as being the writer. Although Apollos was *mighty in the scriptures*, when compared with his Alexandrian brethren, and eloquent in his manner of speaking; yet he needed to be more accurately instructed by Aquila: while Paul had profited in the Jewish religion, and the types explained in the epistle to the Hebrews above many of his fellow-students; had seen Jesus Christ, who called him to the apostleship; and had been caught up by Christ into the third heaven.

In addition to this positive evidence, it may be observed, that there is no substantial objection against the opinion, that Paul wrote the Epistle to the Hebrews. The want of Paul's name is no valid objection. The three epistles of John are universally acknowledged to be the production of his pen, notwithstanding his name is nowhere inserted in them. Paul indeed commonly introduced his epistles with his name, and the assertion of his apostleship; but there are important reasons for the deviation in the present case. 1. The doctrines, which he set forth in the epistle to the Hebrews, were wholly founded by him on the Jewish scriptures, and not on the authority of the writer. 2. Paul was the apostle to the Gentiles. In writing to the Hebrews, he did not assume his apostolic character, because the unbelieving Jews and Judaizing christians traduced him as an apostate. His claim to apos-

teship would not have been admitted. For this reason, waving his claim to this high honor, he besought them *to suffer the word of exhortation*; (chap. xiii. 22.) which well became him, who professed to become all things to all men, so far as he could lawfully, that he might gain the more to christianity. For this reason he protested, that in the whole of the doctrine delivered to them, he had maintained a good conscience, chap. xiii. 18. 3. This epistle was more likely to be read by many zealots, whom Paul desired to convince and convert, if sent forth without a name, than it would have been had Paul prefixed his own name. So many reasons cannot be adduced why Apollos should not have given his name to the performance, unless this be the first, that Apollos was not the writer of it; for the name of a popular preacher or writer often goes farther with mankind than his sentiments.

No passage in the epistle furnishes a valid objection. Candidus, or Venema, considers chap. xiii. 17, 18, 19, 22. as agreeing better with Apollos than Paul; but has not satisfied me that Paul might not exhort the Hebrews *to obey their rulers*, with as much propriety as Apollos: or with as much propriety say, "pray for us;" "we are confident that we have a good conscience;" "I the more earnestly beseech you to do this, that I may be restored to you the sooner;" and "suffer this word of exhortation."

In chap. ii. 3. the writer does not say that he *received* the doctrines of Christ from other witnesses; nor does he disclaim an immediate revelation. He merely says, "how shall we escape if



we neglect so great a salvation, which beginning to be spoken by the Lord, was *confirmed* to us by them who heard him?" Now Paul often appeals to the testimony of eye-witnesses for the confirmation of things made known to himself by revelation. See Acts xiii. 30, 31. 1 Cor. xv. 5, 6, 7, 8. and 2 Tim. ii. 2. In the same manner Peter appealed to the testimony of the other apostles. See 1 Pet. i. 12. So did Jude, ver. 17.

Paul may have called his epistle to the Galatians a large letter, because he rarely, on account of some infirmity or many avocations, wrote so long a letter as that with his own hand: and in Heb. xiii. 22, Paul may have said, as the writer does in the original, "for indeed I have written to you briefly," on account of the importance of the subjects, which he had discussed in few words.

Candidus says, "It is more than doubtful whether Paul would have freely conversed in Italy, where Timothy was imprisoned, which however this author asserts chap. xiii. 23. But who, will venture to accuse Paul of cowardice? Let his sufferings in his master's cause witness for him, against this charge. Besides, it is not certain that Timothy was imprisoned; for Heb. xiii. 23. may be literally rendered thus: "Know that *our* brother Timothy is sent away, with whom, if he come soon, I will see you." The word *απολελυμενον*, is rendered in this manner, in Math. xiv. 15. "*Send away* the multitudes." Paul had probably sent Timothy away into Macedonia with an order to return and bring him an account of the state of the churches. See Philip. ii. 19,—24. Had Timothy been im-

prisoned, Paul would probably have intimated it in some of his epistles, for he was with the apostle the greater part of the time, while he was in bonds. See Philip. i. 1. Col. i. 1. and Philem. ver. 1.

Candidus asserts that the common reading, in Heb. x. 34. is incorrect. I know not why the present reading may not be correctly and most literally rendered thus: "for ye even suffered with *me* in my bonds." This implies that they jointly sympathized in his afflictions. The Alexandrian and Clermont MSS. two of Stephen's MSS. the Syriac version, the St. German, and the Vulgate support the reading which Candidus deems correct; but the common reading is supported by the greatest number of ancient MSS. and therefore ought to be retained. The Alexandrian, St. German, and some other copies, were early corrected by the Vulgate, and therefore cannot have much credit with a biblical critic.

The salutations from the christians of Italy, show that the writer of this letter was either in Italy, or had some Italian brethren with him, which agrees with the supposition, that Paul was the author of it. He had been two years a prisoner at Rome, but had now obtained his liberty, (ver. 23, of xiii. chap.) by means, as is supposed, of the persons converted under his ministry in the emperor's family. See Philip. iv. 22.

These arguments, which I have compiled from Macknight's literal translation of the apostolical epistles, and nearly in the words of that learned man, appear to me, to afford conclusive evidence that St. Paul, and not Apollos, was the writer of the epistle to the Hebrews.

If Candidus will *candidly* consider them, I think he will be constrained, at least, to admit, that when he said there were "mighty exceptions" to his and Venema's opinion, he ought to have given the name of MACK-NIGHT a place, beside the names of MILL and MICHAELIS.

TIMOTHY.

QUESTIONS RELATIVE TO CHURCH GOVERNMENT, PROPOSED AND ANSWERED.

*Question I.* "If a council, called by a church for the purpose of ordaining a man to be her pastor, find him to be in their opinion heretical, and therefore refuse to ordain him; do they, by such refusal, leave him under an ecclesiastical censure?"

*Answer.* To a right solution of this question, we must consider the design for which an ordaining council is convened, and the authority with which such council is invested. When a church, after due trial, has elected one to be their pastor, it is incumbent on them to convene a council of the elders and delegates of the churches, with which they are in near and intimate connexion, to examine the man of their choice, and provided he be found qualified, to consecrate him to the work of the gospel ministry. The calling of delegates, to constitute a part of the council, is proper and necessary to maintain the communion, order, and edification of the churches.

The churches of a particular neighborhood are more immediately connected, and are more deeply interested in each other's ecclesiastical concerns, than churches at a distance. On these accounts,

ordaining councils should be composed of elders and delegates from the vicinity of the church, over which the pastor is to be ordained. When there are churches of the same faith and order in the neighborhood, ordaining councils should be selected from them, in order more effectually to preserve christian faith, purity, and love.

The church put their candidate upon trial before the ordaining council. The candidate puts himself upon trial, whether he be duly qualified to receive the office of a gospel minister, and whether it be suitable, that he should be ordained over that particular church. The candidate may object to the appointment of a certain church, as a part of the council, and in case his objections are reasonable, they should prevent such appointment. But it is the duty of the church to appoint the council. It appears unsuitable, that a candidate, who is to be examined with respect to his qualifications, should choose his own judges. Such a practice would lay the foundation of error and disorder in the church of God. The claim of the candidate extends no farther, (unless by the indulgence of nominating one, two or three of his particular acquaintance) than to determine for himself, whether he will submit his character and standing to such council, as the church shall appoint.

The council being convened with the consent of the candidate are, under Christ, invested with authority to examine the state of the church, and to consult their spiritual interests; and to them it belongs, as an ecclesiastical judicatory, to examine the regularity of the call given to the candi-



date. When they find the call conformable to gospel order, they are empowered and directed by Christ to enquire and decide, *Whether the candidate be duly qualified to receive ordination, as a gospel minister ; whether he be of good report, and furnished with such literary and gracious attainments, as to enable him to take upon him the guidance of souls ; and whether his religious doctrines are conformable to the essential articles of the christian faith.* Until these enquiries be diligently made, they cannot proceed to approve and consecrate the candidate without great neglect of duty, and a treacherous dereliction of the cause of the Redeemer. Christ, by his apostle, has given to his ministers the power of ordination under this indispensable injunction, "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." None can be accounted *faithful*, who are not well instructed in the christian faith, who embrace not the main articles of that faith, and will not pledge themselves to preach the true doctrines of Christ and to live in conformity to them. Therefore the council must, with candor, fully enquire of the candidate, what are his religious sentiments ; and he also is bound to make a full and honest disclosure of his religious sentiments.

If the council, after an impartial and deliberate examination, find the candidate, in their opinion, essentially erroneous, or in any respect materially defective, they must declare what they find, and refuse to ordain him. Ordination must ever proceed upon the council's finding the candi-

date correct in his opinions, and established in the gospel faith. Never may they proceed upon the hope, that he will change and adopt more correct sentiments in future. To be inducted into the ministry, he must be *now* sound in the faith. When the council have made their result, and refused to ordain on account of heresy, their determination is *decisive*, and should be obligatory upon the church, which called them ; upon the candidate, whose opinions were investigated by them : and upon all ministers and churches in communion with the council. They were a christian judicatory, instituted under Christ for this very purpose, to determine the qualifications of the candidate ; and until by a revision, or by the results of some superior judicatory, their result is corrected, or superseded, it must be holden valid. The candidate, while under this imputation, cannot be ordained to the christian ministry, so as to be acknowledged a regular minister by any in communion with the council. The result of council has not simply laid him under suspicion, but has decided against his good report with respect to his christian faith. No person may be ordained unless he be of established good report both in faith and morals. Before he can be ordained, the disqualifying results of council must be set aside, as formed either in ignorance, in prejudice, or in corruption. To set aside this result, there must be a regular ecclesiastical process.

But one will ask, "Have the church and candidate no remedy against a decision, which may have been founded in error or corruption?" They have one. Do they believe the result dictated by

corruption? They will call in a council of churches of their neighborhood, of established faith, for the avowed purpose of exposing that corruption. When they have proved it, they have a complete remedy, and may have their pastor elect for their minister. Do they suppose that the result was founded in honest mistake, or misapprehension. They may invite the council to a review of their proceedings, and may ask a number of other churches of their faith and of their acquaintance, to unite in the review? If there were an error it may be easily remedied; if no error, the church will feel themselves happily relieved from spiritual danger.

But, is the candidate to be viewed as a heretic? He is. For every ordaining council is of necessity to determine, whether the candidate be sound in the faith. This is essential to the preservation of purity in the church, and of orthodoxy in the ministry. So far as his ministerial character is concerned, he must lie under the imputation, until a regular investigation of the result shall show the fact to be different. As a christian brother, he is entitled to the same process in the church, to which he belongs, as other private christians, when charged with corrupt opinions.

But may not the church call another council to ordain their candidate? May not such council proceed to ordain? And should not the person ordained be viewed as a regular gospel minister?

I answer, That every church has a civil right to choose, and to have appointed over them such ministers, as they please, let his opinions be ever so diverse from those of other ministers and

churches. They may call a council of such ministers and churches, as will accord with their views. No compulsory or coercive process can be taken by sister churches to prevent it. But is the enquiry, What have they a right to do in the sight of God, and agreeably to the laws of Christ? It is plain, that they have no right to procure the ordination of their candidate, until the decision of the council has been proved to be corrupt, or faulty, and has been set aside by a regular ecclesiastical proceeding. Should they procure such ordination, they could not justly expect that their minister would be viewed, as a regular minister, and entitled to the intercourse and communion of those churches, with whom they had before walked. The ministers, who have attempted to liberate him from the suspicion and imputation of heresy, and have proceeded to ordain him, and those, who countenance and commune with him afterwards, are guilty of acting the part of separatists. In its nature such conduct is schismatical, tending to subvert order, and to introduce discord and confusion into the churches of Christ. However, if the church forsake their former faith, and select men, who will agree with them and encourage them in their schism; other churches can only regret it, and labor to persuade them into a more correct course. They may not attempt coercion, but they may manifest their grief and disapprobation, by refusing to commune with the minister thus appointed, and with his supporters, and then leave the issue to Jesus, the witness of the truth. Christians should have no fellow-



ship with them in such irregular and unscriptural measures.

*Question II.* "May not a minor part of the council, if they are satisfied with the candidate, proceed to ordain him, although the major part refuse to act in the solemnity?"

*Answer.* The council is called to act in concert and jointly; not severally. The desire of the church that the minority should proceed alters not the case. The minority received power from the churches, who sent them, to act with the council, and not against them. To presume upon such a step, would be a violation of duty to Christ, and to the churches making the appointment. Before they act, they must first go home, state the affair to their brethren, and receive a new appointment and powers. Prudence has no concern in this question, but to reject a proposal replete with mischief and error.

*Question III.* "If a number of the church, thinking a pastor heretical, who had been rejected by one regular council, first called, and afterwards ordained by a second council, are dissatisfied with his ordination, ought they to withdraw from his ministry, and from the communion of the church, and attend ordinances elsewhere?"

*Answer.* Those members of the church, who are satisfied with the result of the first council, declaring the pastor elect to be heretical, cannot be brought under the ministry of the pastor elect by the church's calling a second council, and procuring his ordination, contrary to their consent. They have an authoritative ecclesiastical decision in their favor; and their duty is to hold and treat the minister thus irregularly in-

troduced, not only as heretical, but as not their minister, since he has been forced upon them in a way contrary to church order and the precept of Christ. They may not countenance the minister's errors, nor the irregularity and oppression of his introduction, by submitting to his ministrations. They should without delay refuse submission, and seek instruction and communion elsewhere. They have been denied their rights, and they may not expose their own souls and those of their children, by hearing instructions, which cause to err.\*

*Question IV.* "What steps ought the dissatisfied brethren to take in the case now supposed?"

*Answer.* Having taken previous steps to convince their

\* On this question, we beg leave to refer our respected correspondents *Titus* and *Cephas*, and our readers in general, to "The Platform of Church discipline, gathered out of the word of God, and agreed upon by the elders and messengers of the churches in Synod, at Cambridge, New-England, 1648;" chap. xv. sect. 2. A recurrence and submission to this Platform, we think would correctly, and without difficulty, determine many points of ecclesiastical government and discipline, which now create unhappy altercations and divisions in our churches. To a long continued disregard to this directory of ecclesiastical government, we apprehend, may be traced many of the errors and evils, which marr and afflict the congregational churches in this Commonwealth.

In this belief, we recommend to the consideration of the ministers and churches in Massachusetts of this denomination, the question, Whether it would not be expedient in some formal explicit manner, to re-adopt it, after a judicious and careful revisal of it by some authorised body of men, in the manner in which the same thing was done by the Synod of 1679? *Ed'rs.*

brethren of the importance of not settling a man, who has by an authoritative council been declared defective or heretical in his sentiments ; having opposed their measures in procuring such settlement ; having remonstrated against calling the council ; having endeavoured to render the council mutual between themselves and the majority ; having, after the new council was convened, renewed their remonstrance against the ordination without success, they are thence forward to consider themselves, as denied their essential christian privileges, and necessarily excluded from christian ordinances in the church ; and they must seek privileges, where they can enjoy them. To effect this purpose in the most peaceable manner, they must notify the majority of their intention to withdraw, and for the sake of certifying their good morals and regular standing, they may request a testimonial of that import. If the majority refuse these reasonable requests, they may request of them a mutual council, to decide upon the question of their standing and of their removal. When denied in this application for a mutual council, (in which it should be stipulated that no distant churches, of whose faith and order they are ignorant ; nor any other churches materially differing from the former confession of faith of their church, be admitted as component parts,) they must call a council of their own, composed of churches of like faith, of those acquainted with their condition, and interested particularly in their spiritual improvement and happiness. They ought to exclude such ministers, as have a personal preju-

dice against the majority and their pastor ; but to invite any others, who are informed as to their measures and sentiments. When they have called their council, they are to notify the majority, through their pastor, of the time and place of the council's sitting, and express their readiness to meet them and adjust their differences before the council.

When the council are convened, they must learn from official documents, not from oral testimony, that the steps above specified have been substantially taken by the aggrieved, and they must have a copy of the result of an authoritative council declaring, *that the pastor could not be ordained, on account of his errors in religious doctrine.* If the majority appear, their representations are to be candidly heard, considered, and acted upon by the council. If the majority do not appear, the council may proceed to commend the sufferers to the care and communion of such sister churches, as they can conveniently join, or make them a distinct church, as the case may require.

The aggrieved are under no particular obligations to discipline the pastor, who never sustained the relation of a minister to them. Nor is it incumbent on them, specially, to discipline the church. The matter has been taken out of their hands by sister churches in council, and to them a formal process belongs, if such process be necessary. Since the aggrieved never belonged to the pastor, so ordained, they should not give up their christian liberty by any actual or virtual acknowledgment of him. Those steps, which would be proper and necessary in



case of their own pastor's falling into error, are in this case precluded, and our Lord has laid no such yoke upon the necks of his disciples.

*Question 5.* "How are such pastor and church to be considered and treated by the aggrieved brethren?"

*Answer.* They must forgive them, and pray for them, as should other christians. But the labor of disciplining them, if such discipline be necessary, is not their particular concern, but a common one. In the present state of the churches, such church is to be waited upon, in the hope of their acquiring more correct information, and of their returning to their duty; unless the departure be so gross, as to preclude all expectation of their return. It would be rash to say, that such a church is wholly lost, and ought to be viewed as excommunicated from the kingdom. God's children are often overtaken in grievous faults, and yet through patience, and forbearance, and prayer, the Holy Spirit recovers them to the knowledge and love of the truth. But, while they retain their error, they may not be supported and comforted in it by a communal intercourse.

*Question 6.* "Can a minister, who believes the doctrines of grace, and considers them essential to the gospel scheme of salvation, sit in council with those ministers who deny them?"

*Answer.* The question supposes that the minister called to sit in council with those who deny the doctrines of grace, has a full conviction on his mind, that those doctrines are fundamental and essential to the salvation of men. It supposes also that he

has evidence, that these doctrines are openly denied. The question being thus stated, there can be but two correct answers given; either first, that sitting in council is no act of christian or ministerial communion; or secondly, that a minister, maintaining the doctrines of grace and their essential importance to salvation, cannot, with a good conscience, sit in council with those who openly deny the doctrines of grace. Sitting in council is so obviously an act of high and intimate ministerial communion, that I shall take it for an incontestable truth. It will therefore follow, that sitting in council with ministers, who openly deny the doctrines of grace, must be an illicit and criminal act in one, who believes the truth and essential importance of those doctrines.

One who believes no doctrines essential to man's salvation, can have no idea of christian or ministerial communion. He can unite in council with those of opposite sentiments. He alike communes with every body. But the man, who feels the importance of christian doctrine, and the consequences of uniting and communing with men of corrupt sentiments, will be careful how he sets his seal to soul-destroying errors, by giving his countenance to them in exercising high acts of ministerial communion.

Much candor and caution undoubtedly are required in settling the question, What is *essential* christian doctrine? We may not without good reason condemn a man, as holding fundamental heresies. But because it is not easy to determine what are fundamental heresies, must ministers support and approve, by their com-

munional intercourse, men who deny essential doctrines? By no means. Every individual must act upon his own private judgment and personal responsibility. He must with all caution and wisdom act individually, as under Christ, and accountable to him; he must deliberate and determine for himself; extending his measures as far, as he can convince and persuade others of his friends and connexions, and obtain as much uniformity, as he is able. Should he be called to sit in council with one who avows his belief, that natural and unregenerate men love God; that we are justified by works, as the meritorious cause; that Christ does not keep all his elect, who are given to him of his Father; that men who die in unbelief and impenitence will be saved; that Christ Jesus was merely a creature, dignified by the Father with the honor of being the example of men, and the Saviour of sinners; and that he was not essentially a divine person; how could he, when he believed doctrines directly the reverse of these, hold communion with him? Could he answer it to himself, to the souls of men, and to Christ his Lord and Master, should he unite in council with a man established in these fundamental errors.

It is believed that the incaution and negligence of ministers in these respects, is the fruitful source of those hurtful errors, which of late have crept into the New-England churches, and which have overthrown the faith of some. Hence probably has originated the grievous departure of some ministers from the pure doctrines of the reformation.

These thoughts on church gov-

ernment and ministerial duty, are humbly proposed to the consideration of the readers of the Panoplist, in hope that they may be blessed of God to the illumination of some in the knowledge of the truth, as it in Christ Jesus.

CEPHAS.

---

LETTER FROM MRS. ELIZA NILES  
TO THE REV. JOHN NEWTON.

*Fairlee, (Vt.) April 20, 1795.*

IN what way shall I introduce myself to the Rev. Dr. Newton? I had long since read your Omission with pleasure; but within the year past, I have become an owner of the whole six volumes of your publications. I have read them, *particularly your letters*, with great satisfaction; have been delighted with the vein of genuine christianity, which runs through the whole, and have exulted in the signal display of divine grace manifested towards you. While I read, I frequently stopped and wished it were possible to see Dr. Newton, and thought if he were living, I would certainly write to him. I have received information that he is still a tenant of time: this determined me to obey the dictates of my heart, to introduce myself to his acquaintance through the medium of the pen, and beg the favor (if it may be done without the imputation of presumption) of a correspondence with him. May I be honored with a letter from — shall I say my friend? rather let me say a friend of God. I am but a stranger to the person I now address. But if I may be favored with a letter flowing warm from the heart, dictated by a spirit of pure benevolence, I shall receive it, as



a precious deposit, and give it the warmest corner in my heart.

Whenever I read the account given of yourself in your first letters, my heart is filled with astonishment and joy ; and expands wide to embrace you, as a precious monument of the grace of God. I view you, as a chosen vessel, by which he will be signally glorified. I long to see you ; but this cannot be. I must hope to hear you recount the blessed story, in the most desirable circumstances. In the mean time, I may be permitted to love you, commend you to God, and praise his name on your account. Your bark has well nigh wafted o'er the sea of life : you have but a few more storms to encounter, and these are all regulated by a pilot infinite in skill. Your companion has entered the destined port, the desired haven, and left you floating behind. May your heart be fixed trusting in the Lord ; may the gentle winds of divine consolations bear you on to those mild regions, where sin and sorrow can never come.

In some tranquil evening, when nothing more important calls your attention, if you are disposed to bestow a thought on the one who is now writing, I would suggest a wish that, by the assistance of some friendly hand, you would cause the outlines of your countenance to be delineated on paper, and enclosed in a letter, as a testimony that I am forgiven, in presuming to introduce myself to your acquaintance. If you should do so, I shall be gratified indeed. I shall place it by the profile of my venerable friend, Dr. Hopkins, contemplate them together, and anticipate the time, when we shall jointly partake more exquisite and delightful fellowship, than can be

enjoyed through such a medium. I shall enclose this to Dr. Hopkins, with whose correspondence I have been long indulged, and request an introductory line from him.

I am, Rev. and dear Sir, with sentiments of reverence and esteem, your friend and servant.

ELIZA NILES.

*Rev. John Newton.*

---

REV. JOHN NEWTON'S ANSWER  
TO MRS. NILES.

*London, Sept. 18, 1795.*

*My Dear Madam,*

So I begin without ceremony. Thousands whom I never saw, whom I never shall see, till I meet them in a better world, are dear to me ; because they know and love the Saviour. However distant in place, they are united in him. They meet at the same throne of grace, feed upon the same living bread, drink of the same spirit, and are travelling to the same home. My life has indeed been marked by many extraordinary incidents, and surely I may well wonder that a name, which deserves above many to be written in the dust, has been made known far and near. I may rejoice in this, if my history should encourage any person to receive and believe that faithful saying, *Jesus Christ came into the world to save sinners*, for surely it will be allowed that I am one of the very chief.

I have an invincible objection to a copy of my poor countenance being sent abroad, while I am living : and therefore, I cannot at present, comply with your request. My name is under two or three prints in sixpenny publications ; but they differ from each other, and are all unlike me, for which

I am not sorry. But Mr. Russell, our capital portrait painter in crayons, has drawn me twice, and the resemblance in both is thought to be very strong. It is probable that a plate will be taken from one of these pictures, when the original is gone to be no more seen. Then survivors and posterity may have the satisfaction of observing what sort of a creature I was, as to the outward man: but I cannot permit it to appear during my lifetime.

You mention six volumes of my works: but I know not whether my last publication entitled *Letters to a Wife*, in two volumes, has yet reached Vermont, or even America. Should these ever come in your way, madam, you will have the best exhibition of my likeness, though drawn by myself. It will not indeed, give you an idea of my face; but will make you acquainted with as much of my inward frame, my heart and feelings, as can safely be communicated to a fellow-creature.

By the kindness of gentlemen at Nassau College, it seems I must be known in America by the title of Dr. Newton. But there is no such person in England. When I thanked the college for the honor done me, I told them I was obliged to decline accepting it. Perhaps I was influenced more by pride, than by humility, in waving it; for as my manner of life and conversation in time past are well known here, and that I had never been at any college or academy, or even at a grammar school, had I consented to wear the title, I should have been ashamed to walk the streets, lest people should point at me, as I went along, and say, *there goes the Doctor*.

I am now four months advanced in my seventy-first year, am still favored with good health, and enabled to go through my public services without fatigue. The Lord gives me acceptance with his people, and I trust, we have a measure of his presence and blessing among us. I seem to have lived long enough for myself; but am willing to wait my appointed time. I hope I shall one day know how much better it is to depart and be with Jesus: but it is worth waiting a while for heaven, if we may be in any degree useful upon earth. I have many friends, many temporal comforts, all things that can contribute to make life agreeable: and since Dec. 1790, when my dear partner closed her eyes upon sin and sorrow, I have met with nothing that seriously deserves the name of a trial. But this life is at best such a scene of vanity, that I cannot be very fond of it, for its own sake. I am not my own, and I have only to pray that while I do live, I may live to him, who redeemed me with his blood; and that when he calls me away I may be found ready. So much, perhaps too much, about my insignificant self.—I value your friendship; but if I wished you should always think so highly of me, as you seem to do, I might be glad that you are not likely to see me. Your expectations might be greatly balked if you were here. Ah! Madam, indeed, I am not what you suppose me. Dust and ashes is my name, and all (properly my own) is sin and misery: but through mercy, it is given me to believe and know whom I have believed.

Dr. Hopkins informs me that you have been walking in the path



of wisdom from about twenty years of age : but he does not say how long it is since you left the path of the world : he dates it from the time of a revival at Plymouth ; when that was I know not, but suppose it was before the late revival there, of which Dr. Robbins gave me an account in the year 1793. I take it for granted that the longer you walk with the Lord, the better you like the road. It is here and there rough to the flesh. Without some trials and difficulties we could not well know either ourselves or the value of our privileges. But with such a shepherd, guide and guard, counsellor and comforter, as the Lord Jesus, the *worst* part of the believer's *strait* path to glory, is preferable to the *best* part of the world's *crooked* labyrinth.—Was there a time when you looked no farther than to the world for happiness ? Happy hour, you will say, when the Lord made me sensible of such wants, as the world cannot supply. You are of the number of those, who come to God by Jesus Christ. You have seen that he, who made you for himself, had given you a capacity for good, which he alone can satisfy. And when you became sensible, that unless the Lord God made you happy, you must be miserable, you durst not have come to him, after you had some right knowledge of sin and of yourself, had not a Mediator been provided. But now, knowing who Jesus is, what he suffered, why and for whom, and encouraged by his gracious invitation, you can come boldly to a throne of grace, open your mouth wide, and though sensible you are unworthy of the smallest mercy, you dare ask and confidently expect the greatest,

which a creature can receive. Is it not so ? Such are the effects of the glorious gospel on our side of the Atlantic, and the same, I doubt not, on your side. There is but one sun and one Saviour ; whether in the east or in the west : we see by the same light, and our spiritual life, strength and comfort, proceed from the same source. Jesus the great vine, communicates his life and sap into every branch, that is grafted into him by a living faith ; and therefore they live, or rather he lives in them. He is in them, as the soul in the body, the life every part : because he lives to die no more, they likewise shall live for ever ; for their life is hid with Christ in God. There was a time when we little thought of these things ; but they were reserved for us, and we were preserved through all dangers in the days of our ignorance. He *then* passed by and bid us live, because he had appointed a time of love, when he would reveal them to us. We have tasted that the Lord is gracious : but the first fruits we have in hand, though preferable to all this world can give, and of which no worldly changes can deprive us, bear no proportion to the full harvest, which we hope for. It does not yet appear what we shall be, when we shall see him as he is, and be with him for ever. Transporting thought ! We may be well content to sow in tears, since we are assured we shall reap in joy ; that then all tears shall be wiped from our eyes, and we shall weep no more. Then, Madam, I trust, we shall meet to love and praise and sing and wonder ! In the meantime, he who has called us by his grace, and has brought us

thus far, will continue to guide us by his counsel, till the hour shall come, when he will receive us to glory: For he will not leave us till he has done all for us, of which he has spoken to us. May he teach and enable us to fill our places and relations in life, and to do the little we can to shew forth his praise, while we remain here. I commend you and yours to his blessing, and beg your prayers for me.

I am your affectionate and obliged friend and servant

JOHN NEWTON.

PIOUS MEDITATIONS.

No. 2.

*Psalm lxxxvi. 1. Bow down thine ear, O Lord, hear me; for I am poor and needy.*

Yes, Lord, listen to my prayer, or I perish. I am poor and needy; I am guilty and need pardon; I am defiled and need purity; I am weak and need strength; am foolish and need wisdom; and thou canst give me all these. Thou hast said, that although thou dwellest in the high and holy place, thou condescendest to him, who is of a broken and a contrite spirit. Thou seest that my spirit is humbled, that I feel my want, and am looking to thee for supply. O, blessed Lord, thou wilt give it me; thou wilt fulfil thy promise—*Ask and ye shall receive.*

Bow down thine ear, O Lord; hear me for thy name's sake, for the glory of thy name. Save me from the wiles and temptations of that evil Spirit, who first rebelled against thee. Save me from

myself. I have nothing to plead before thee but my poverty; but thy mercy is great. Rich is thy grace; let it extend unto me, the vilest, the poorest of sinners. Thou delightest to forgive. My sins are great and numberless. O magnify thy goodness and compassion in blotting them from thy book. Let me be righteous before thee in the righteousness of Christ, who died for the poor and needy. Hear me, O my God.

W.

For the Panoplist.

*Messrs. Editors.*

As a friend to the order of the churches, I have noticed with great satisfaction a new and neat edition of the "Platform of Discipline, gathered out of the word of God, and agreed upon by the Elders and Messengers of the Churches assembled in the Synod, at Cambridge in New-England, in 1648," lately published at Boston, by Farrand, Mallory, and Co. It has long been a subject of regret with many, that this Platform is so little attended to and so little known. It is devoutly to be hoped, that this republication of it will be a mean of bringing it into request, and of exciting attention to those principles, on which our New-England churches were originally founded. And I would take leave to suggest, whether some able pen might not be usefully employed in an elaborate review of the Platform itself, or in a discussion, in some other form, of the leading principles, which it comprises, in your valuable publication. W.



## SELECTIONS.

## PENITENTIARY HOUSES.

From Howard on Prisons, p. 226.

A PROPER plan for the *government* of penitentiary houses is of great importance, and is more practicable, than some suspect. I am aware indeed, of the difficulty of accomplishing so arduous an undertaking, as that of *reforming* criminals, and inuring them to habits of industry; yet when it is for the public good, we ought to make experiments; and indeed, what have I been doing in *collecting* the *regulations* of some of the *best* directed houses of correction in Europe, and such as *experience* has proved to be *practicable*, but endeavoring to facilitate the execution of this useful design? The *decency, regularity, and order* that I observed in the houses of correction at Holland, Hamburgh, Bern, Ghent, Florence, &c. I am *fully* persuaded, proceeded in a *great* degree from the *constant* attention that is paid to impress the prisoners with a sense of religion, by plain, serious discourse, catechising, and familiar instruction from the chaplain, with the influence of a *good* example, both in *them* and the *keepers*. These circumstances make a *much* greater impression upon the minds of the criminals, when *in* prison, than they would before they came there. We have too much adopted the Gothic mode of correction, *viz.* by *rigorous* severity, which often *hardens* the *heart*, while many foreigners pursue the more *rational* plan of *softening* the mind, in order to its amendment.

The term *Penitentiary* clearly shews that Parliament had chiefly

in view the *reformation and amendment* of those to be committed to such places of confinement. To these houses, however, I should wish that none but old hardened offenders, and those who have (as the law now stands) forfeited their lives by robbery, house-breaking, and similar crimes, should be committed, or in short, those criminals who are to be confined for a long time, or for life. I wish that no persons might suffer capitally but for *murder, for setting houses on fire, and for house-breaking, attended with acts of cruelty*. Our present laws are certainly too sanguinary, and are therefore ill executed; which last circumstance, by encouraging offenders to hope that they may escape punishment, even after conviction, greatly tends to increase the number of crimes. Yet many are brought to a premature end, who might have been made useful to the state. Indeed, I the more earnestly embarked in the scheme of erecting Penitentiary houses, from seeing cart loads of our fellow-creatures carried to execution; "though the generous nature of our countrymen, rarely permits them to perpetrate acts of cruelty;" when at the same time I was *fully* persuaded, that many of these unhappy wretches, by regular, steady discipline in a Penitentiary house, would have been rendered useful members of society; and above all from the pleasing *hope*, that such a plan might be the means of promoting the salvation of some individuals, of which every instance is, according to the unerring word of truth, a more important object, than the *gaining of the whole world*.

## PUBLIC WORSHIP.

"If a man is grateful to his benefactor, he will tell him so ; if no acknowledgments are made, and no outward signs of gratitude manifest themselves, he will be chargeable with ingratitude. But if expressing our gratitude and praise from time to time, in words, is by the *Deity* required of us as a duty ; if it is beneficial to ourselves ; and if, as an example, it has good effects on our fellow men, no argument can be necessary to prove the propriety and practice of Public worship."

Doct. Beattie.

---

 ANECDOTES.

.....  
OF THE REV. C. F. SWARTZ.

A CERTAIN man, on the Malabar coast, had enquired of various devotees and priests, how he might make atonement for his sin ; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals ; and on these spikes he was to place his naked feet, and walk (if I mistake not) 250 coss, that is about 480 miles. If through loss of blood or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the gospel was sometimes preached, one of the Missionaries came, and preached in his hearing, from these words. "The blood of Jesus Christ cleanseth from all sin." While he was preaching the man rose up, threw off his torturing sandals, and cried out aloud, "This is what I want," and he became a lively witness, that the blood of Jesus Christ does indeed cleanse from all sins.

*The expostulation of one of the converted Hottentots, who, not long since, were introduced to the city of London. On taking leave of the London Missionary Society, in broken English, she thus expressed herself.*

"WHAT pity 'tis, what sin 'tis that you have so many years got that heavenly bread, and hold it for yourselves, not to give one little bit, one crumb, to poor heathen ! there are so many millions of heathen, and you have so much bread ; and you could depend upon, you should not have less, because you gave ; but that Lord Jesus would give his blessing, and you should have the more. You may not think, when you do something for poor heathen you shall have less for yourselves ; that contrary ; Lord Jesus Fountain always full ; thousand after thousand could be helped ; he always same, yesterday, to day, and for ever. The more we do for others, the more we shall be blessed, the more we shall have for our own soul. I thank every individual that do something for Missionary work, or that pray for it. I thank people who help ; but must say, same time Lord bring Hottentot here to shew, that he will bless means, save sinner. And now I hope and trust every man will go on to spread the gospel. As Lord Jesus so good, wear crown of thorns for us, for our sins, let us work more and more in dust at his feet, to put on his head crown of glory : O when you know in what situation Hottentot were, then you will have more compassion for them, and when you see wherefore God give such great plenty here, that you might give to other poor creature, help and assist them. I thank English nation, that sent Missionary to



us ; but pray that they may not neglect, but go on ; because Lord open door, and so many thousands know not the Lord Jesus ; we pray for them, and do all we can to help Missionary Society, and we shall see the Lord will bless it. I go to far land, and shall never see this people no more in this world ; so people

of God farewell. I shall meet you again, before the throne of Glory. And people that know not God, I admonish them to come to Jesus, then we shall all meet at right hand of God. Last thing I say, O pray for poor Heathen."

*Biddulph's Sermon.*

---

## REVIEW.

---

*A Sermon, delivered May 26, 1808, in Brattle Street Church, Boston, before the Convention of congregational ministers of the Commonwealth of Massachusetts. By DANIEL CHAPLIN, A. M. Boston: Belcher & Armstrong. fpi. 24. 8vo.*

As no attitude is more becoming, so no sight is more truly affecting, than that of a rational being prostrate before his Maker. The scene however is rendered more interesting still by increase of number, as when a congregation of saints are devoutly united in this solemn act. But it is raised to sublime delight, when the ministers of Jehovah, from every portion of our christian republic, are seen collected around his altar, to inquire in his temple, to worship him with holy worship, and to offer that sacrifice, with which God is well pleased. For this rational, elevated, divine enjoyment, we are indebted to the piety of our forefathers, who instituted the annual convention of the clergy of Massachusetts ; and particularly the clergy, their pious offspring, have in every age derived essential benefits from this institution. Nor is the pleasure or

VOL. I. *New Series.*

L

advantage of this sacred interview confined to the day. Many grateful recollections, many animating motives continue to prompt the ministers of Christ, to greater zeal and activity in his service. This is especially the happy effect, when the preacher, as at the late anniversary, endeavours, "in the love and fear of God, to stir up the pure minds of his brethren," by bringing to their remembrance the great doctrines of the gospel, which it is their duty with constancy and fidelity to preach.

The passage, selected for the occasion, is in MALACHI ii. 7. *For the Priest's lips should keep knowledge, and they should seek the law at his mouth ; for he is the messenger of the LORD of hosts.*

After an appropriate introduction, in which modesty inserted a large, but pertinent quotation from an eminent modern commentator, the preacher confines his attention to the *character of gospel ministers*, which he illustrates under these two general propositions ; viz.

"They possess the knowledge of their Lord's will ; and they are faithful in the discharge of official duty."

Under the first head, the several kinds of acquired knowledge,

necessary to the ministerial character, are briefly and justly noticed; to which is added that special knowledge, which cometh from God alone.

"It is moreover a necessary part of the character of gospel ministers, that they have an *experimental* knowledge, of the religion, which they teach from the word of God. They should be good men in the sense of scripture. They should embrace the truths of revelation with a firm belief and cordial affection. They should be renewed after the image of God, by the Holy Spirit; and conformed to the gospel in their views and general conduct. They must yield their bodies and spirits a living and voluntary sacrifice to the service and glory of God. Without a rational change of the moral frame of the heart, men cannot be considered as the real friends of Christ, and therefore as qualified to negotiate the treaty of reconciliation between God and their fellow-creatures. If they are not reconciled to God themselves, what fitness can there be in their assuming or receiving the office of reconciling others to him? The teachers of religion are described in scripture, as workers together with God in reconciling men to him. But if they be enemies in their hearts to him, what reason is there to expect them to work with him, or according to his will?

"Human learning is good, and may be very useful to a minister of the gospel, rightly improved. But the possession of it, is not to be esteemed the most indispensable part of his character. There is indeed little connexion between the liberal arts and sciences, and evangelical piety, or holiness. A man may have great learning, and the powers of eloquence in a distinguished degree, yet being destitute of the views, moral habit or disposition of a christian, be utterly unfit, in his present state of mind, to be employed as a messenger of Christ."

Under the second proposition several particulars, essential to ministerial fidelity, are forcibly stated. In this connexion we thank the preacher for his frank-

ness in giving a summary of those cardinal doctrines, which a faithful minister of Christ cannot omit.

"The faithful minister will preach and dwell on those doctrines of revelation, which appear to have been considered by the sacred writers as fundamental and of the greatest importance; and which have had the most influence on the minds of men. These doctrines are—The being and perfections of God—a trinity in the unity of the Godhead—the eternal divinity of the Son and Spirit—the unchangeable sovereignty of God in all his operations—the apostacy and ruin of man by sin—the freedom and accountableness of all the human race—the mission of the Son of God—the nature and necessity of regeneration by the influence of the Holy Spirit—justification by faith in the blood of Christ—the new obedience and progressive sanctification of christians—the resurrection of the dead—the final judgment, and the everlasting destination both of the righteous and the wicked, according to their respective characters;—that to the former God will grant an ample salvation, and to the latter he will assign complete and endless destruction."

The discourse concludes with three practical remarks; the second of which is so excellent, and breathes so much of the spirit of the author, that it would be unjust to him and to the cause of sacred truth, wholly to suppress it. The following specimen is extracted.

"The ministers of religion should be united in their principles and affections; for they are required to keep the same heavenly truth, and promote one common salvation. They are brethren, having the same Lord and Master, to whom they are equally accountable. They are workers with God, so far as they are faithful; and should be harmonious, condescending and friendly workers one with another, in building up the kingdom of heaven amongst men. Where there is a difference in speculations, which are not essential to religion, that difference ought not to lessen



their charity for one another; and where there is a difference of opinion or belief, in what may be thought fundamental articles of faith, the difference, important as it may seem, should not be magnified; but the varying parties should rather take pains candidly to settle the real boundaries of disagreement between them, approaching as near to each other, as they can with a pure conscience. Warm disputes, which tend to alienation of brotherly affection, should be carefully avoided, in their occasional interviews. This would be prudent, and dutiful to their divine Master; it would also tend to a good understanding between them, to their influence and success.

"It would be of happy tendency, as to our union and co-operation, to drop party names, words, phrases and dialects, and use language as the sacred writers used it, as nearly as we can. What can be equally wise and profitable, as to follow the example of our divine Saviour, the prophets, and apostles, in our language, spirit, and whole manner of instruction? Their discourses were not with the enticing words and arts of man's wisdom, but in demonstration of the spirit, and with power. They did not shape their language and manner of address with an aim to meet the corrupt taste of the age, in which they lived; but in the plainest and simplest manner they directly and forcibly applied to the understandings and consciences of men, with a manifest intention to convince and convert them. They did not seek their own applause, but the instruction and salvation of their hearers. The nearer we approach the

standard of their example, the more united we shall be among ourselves, and the more the work of the Lord will prosper in our hands.

"We must speak oftener, and more freely and friendly to one another, of the subjects of religion, both doctrinal and practical; and endeavour to animate one another to increasing and persevering exertions in our duty, against the common enemy of christianity."

The occasion, subject, and sentiments of the discourse under review, we have found so interesting, as in part to divert us from our proper duty. The critical reader however, though prompt to acknowledge the general correctness, perspicuity, and simplicity of the style, may perhaps notice a few grammatical inaccuracies, as well as some typographical errors. He may also possibly think that the parts quoted, however pertinent, bear too large a proportion to the whole sermon, to be a model for imitation on occasions so public.

On the whole, we are in justice constrained to say, that we read few modern sermons, in which we find more to commend, or less to censure. It is a solid, sententious, seasonable discourse; worthy of the serious attention of christians in general; but especially of those who have taken upon themselves the *charge of souls*.

---

## RELIGIOUS INTELLIGENCE.

---

### UNITED STATES.

A MEETING of the General Association of Massachusetts *Proper* was holden in Worcester, on the last Wednesday in June, 1808.

The Rev. Joseph Lee was chosen moderator, and Rev. Alvan Hyde scribe.

At this meeting were present, Rev. Jacob Catlin, Rev. Alvan Hyde, from the Association in the county of Berkshire.

Rev. Jonathan Nash, Rev. Isaiah Waters, from the Mountain Association.

Rev. Jonathan Grout, Rev. Joseph

Field, from the Northern Association in Hampshire.

Rev. Payson Williston, Rev. Elijah Gridley, from the Central Association in Hampshire.

Rev. Isaac Bailey, Rev. Joseph Goffe, from the Worcester South Association.

Rev. Joseph Lee, from the Westminster Association.

Rev. Samuel Mead, Rev. Jonathan Allen, from the Haverhill Association.

Rev. Asahel Huntington, Rev. Isaac Braman, from the Essex Middle Association.

Rev. Enoch Hale, as secretary of the Association, and

Rev. Samuel Austin, D. D. the minister of the parish.

Rev. Messrs. Joseph Pope and Zephaniah S. Moore, from the Brookfield Association; and Rev. Messrs. Samuel Stearns and Joseph Chickering, from the Andover Association, who were delegated to obtain information respecting the nature and object of the General Association, were invited to sit as honorary members, and to act with the Association at this time.

Rev. Samuel Worcester, from the Salem Ministerial Conference, was invited to sit as an honorary member, according to the tenor of the communication brought by him from that body.

The moderator opened the meeting with prayer.

It was then proposed, that the delegates from the several associations present should give an account of the state of morals and religion within their limits, and that a committee of three be appointed to take minutes of the information, with reference to its publication.

*Voted*, That Dr. Austin and Rev. Messrs. Worcester and Hale be this committee. The delegates then made details, at some length, of the state of religion in their respective connexions. The hour appointed for public worship having arrived, the Association repaired to the meeting-house, and Rev. Asahel Huntington preached from Acts ii. 42.

*Voted*, That it be recommended to the respective associations, represented in the General Association, to fur-

nish their delegates with a statement of the number of pastors and churches in their connexion, with the number of members in each church, and in future, an annual state of the additions, and removals by death or dismission, as a part of the religious intelligence to be communicated to the General Association.

*Voted*, That two of the brethren be appointed, in behalf of this association, to visit the General Association of Ministers in Connecticut, at their next meeting, to learn their disposition, as to forming an union with this association, and the terms on which such union may be established; and that Rev. Dr. Lyman and Rev. Dr. Austin be the delegates to that body; to report at the next meeting of this Association.

The committee appointed to take minutes of the details, made by the delegates, of the state of religion and morals in their respective connexions, made the following report, which was accepted by the association.

#### REPORT OF THE COMMITTEE OF THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER.

The General Association have received with much satisfaction the information given by the delegates, of the state of religion within the limits of their respective associations; and view, as cause of great gratitude to God, his gracious regard to the churches. With very few exceptions, they appear to be in a state of order and harmony, with at least their ordinary constancy in attending the worship and ordinances of Christ. And although a general coldness is much to be lamented, we find a pleasing number of instances of special attention to religion. In the towns in which revivals were experienced, of which mention was made in the result of this Association the last year, the fruits and happy consequences are still manifest. In other towns copious effusions of the Spirit have been more lately witnessed, and appear at the present time to have a powerful operation on many. At Lenox, Lee, Washington, Windsor, Hindsdale and Peru, in the county of Berkshire; Chester, Worthington, Cummington, Plainfield, Goshen, Con-



way and Heath, in the county of Hampshire; and Northbridge, in the county of Worcester, great attention to the concerns of the soul has been excited: which has also extended, in a degree, into several neighboring towns. Several hundred persons have publicly embraced the Saviour since the last year, and hopefully become his true followers. Several instances of pleasing religious engagedness appear in other parts of the Commonwealth. Information, which is fully relied on, has been received from a number of towns within the limits of associations not represented in this body, of a very great and powerful work of the Holy Spirit. Berkley, Dartmouth, New-Bedford, Rochester, Wareham and Sandwich, in the counties of Bristol, Plymouth and Barnstable, have been distinguishedly favored: hundreds have been added to the communion of their churches.

Information of these wonderful displays of divine grace, while it awakens delightful emotions in our hearts, we are persuaded will afford pleasure to all the friends of Jesus, and of his rising kingdom; and will excite gratitude to God for his sovereign manifestations of love to men.

It also affords much satisfaction to this Association to recognise an increasing union of sentiment and affection among the lovers of evangelical truth. As tokens of this we view, with gratitude to heaven, the establishment of an important *Theological Institution* in the county of Essex, and the proposed publication of the *Panoplist and Massachusetts Missionary Magazine United*.

*Voted*, that the next meeting of the General Association be at Rev. Dr. Spring's, Newburyport, on the last Wednesday of June, 1809, 9 o'clock A. M.

*Voted*, that the Worcester South Association be requested to appoint a preacher for the next meeting.

Worcester, June 30, 1808.

JOSEPH LEE, Mod'r.

ALVAN HYDE, Scribe.

Transcribed, Westhampton, July 7, 1808, by

ENOCH HALE, Sec'y.

THE Committee of Missions, appointed by the General Assembly of the Presbyterian Church, in their Report of May, 1808, state, among other things, that "All the communications from the *Rev. Gideon Blackburn*, (their missionary to the Cherokee Indians) demonstrate, that his zeal for the civilization and conversion of the Indians, continues to be ardent; and lead the Committee to believe that the institutions under his care are in a prosperous state."

They further state, that Mr. Blackburn "collected in his tour the last year, through the Middle and Eastern States, \$ 5347, 90 cents, whereof he has rendered a correct account; and that the balance, which remained in Dec. last, will fall far short of supporting the institutions for the current year."

*Extract of a letter from the Rev. Edward D. Griffin, of Newark, New Jersey, to the Rev. Dr. Green, of Philadelphia.*

Newark, N. J. March 31, 1808.

DEAR SIR,

I AM very willing to give you a general and succinct relation of the wonders of divine grace, which we have witnessed.

About the first of December, 1806, we were encouraged with some symptoms of a revival of religion in this village; but they quickly disappeared. In March, 1807, they were renewed, by means of several instances of sudden death; but again passed off, leaving no effects, at that time apparent, except on three or four persons who have since made a profession of religion. The death of Doct. Macwhorter, in July, made a great impression on the congregation, which was sensibly deepened, in the month of August, through the instrumentality of the Rev. Gideon Blackburn, who preached several times here with great zeal and energy. Though nothing extraordinary at that time appeared, yet we have since been able to trace first impressions to each of the four seasons above mentioned. The heaven was secretly and increasingly working for nine months, before it became evident. We have since discovered, also, that during the summer God was preparing some for the

scene, which was about to open, by impressive and often repeated dreams. Days of dissipation were separated by nights, in which fancy would bear the sinner to the bar of God, and fill him with the terrors of the final judgment;—terrors which, though dissipated by the morning, would return with returning sleep. These nightly alarms gradually fixed the waking thoughts. Thus, at a time when every thing appeared to be still around us, secret anxieties were preying upon a number of persons, which, so far from being the effect of sympathy, were known only to God and themselves. In the latter weeks of August, I knew of nothing special in the congregation, except two or three persons, who began to be awakened, and four christians whose desires for a revival of religion were too earnest to be concealed from their minister. In this precise posture things remained for about a fortnight. To a few it was an hour of awful suspense. But in some of the last days in August it became apparent, that the desire for a revival was rapidly spreading among the communicants.

As our sacramental Sabbath was approaching, this church, in connexion with two neighbouring churches, agreed to set apart the preceding Friday, (Sept. 4,) for fasting and prayer; partly as a preparatory service, but chiefly to make supplication for effusions of the Holy Spirit. The day, which was spent in prayer, singing, and short addresses to the people, was marked with unusual stillness, accompanied with very pleasing appearances of humility, earnest desire, and a sense of entire dependence. On the following Sabbath, a number of persons assembled, at nine o'clock in the morning, to spend an hour in praying for their minister, and for the blessing of God on the exercises of the day; and this has since become the stated practice of almost all the praying people of the congregation;—a practice which has been accompanied with effects very refreshing to themselves, and materially beneficial to the cause of evangelical piety. Those who attended at this first season, unexpectedly found themselves animated with desires, unfelt before, that God would, that very day, bring out

his perfections to the view of the communicants. *And this He did*, to a degree that many had seldom or never seen before. On the evening of the following Monday, at a lecture preached in a private house, the first feelings which denoted the extraordinary presence of God, and the actual commencement of a revival of religion, were awakened;—perhaps in every person that was present. It was no longer doubtful whether a work of divine grace was begun. During that and the following week, increasing symptoms of a most powerful influence were discovered. The appearance was as if a collection of waters, long suspended over the town, had fallen at once, and deluged the whole place. For several weeks, the people would stay at the close of every evening service, to hear some new exhortation; and it seemed impossible to persuade them to depart, until those on whose lips they hung had retired. At those seasons you might see a multitude weeping and trembling around their minister, and many others standing as astonished spectators of the scene, and beginning to tremble themselves. One Sabbath, after the second service, when I had catechised and dismissed the little children, they gathered around me, weeping, and inquiring what they should do. I presume not less than a hundred were in tears at once. The scene was as affecting, as it was unexpected. Having prayed with them again, and spent some time in exhortation, I attempted to send them away; but with all my entreaties I could not prevail on them to depart, until night came on, and then I was obliged to go out with them, and literally force them from me. But this excitement of animal feelings, incident to the commencement of revivals of religion, soon subsided, and the work has ever since proceeded in profound silence.

Early in September, there were formed many private associations for prayer,—some male, and some female,—the happy influence of which has been manifestly and largely felt. I never before witnessed the communication of a spirit of prayer so earnest and so general, nor observed such evident and remarkable answers to prayer. The agonies of parents



have been such as to drive sleep from their eyes, and for weeks together, have been seemingly as great, as their nature could well sustain. And these parents, in every case that has come within my knowledge, have each several children, who are already numbered among the hopeful converts.

Many professors have been severely tried, and not a few have, for a time, given themselves over for lost. The Lord has indeed come to search our Jerusalem with candles, and to discover the men that were settled on their lees. Awed by the majesty of a present God, many could say, with Moses, "I exceedingly fear and quake." I could not help saying, If this glimpse of light dissipates so many hopes, what effects will attend the final judgment!

This work in point of *power and stillness*, exceeds all that I have ever seen. While it bears down every thing with irresistible force, and seems almost to dispense with human instrumentality, it moves with so much silence that, unless we attentively observe its effects, we are tempted, at times to doubt whether any thing uncommon is taking place. The converts are strongly marked with humility and self-distrust. Instead of being elated with confident hopes, they are inclined to tremble. Many of them possess deep and discriminating views; and all, or almost all, are born into the distinguishing doctrines of grace.

I suppose there are from two hundred and thirty to two hundred and

fifty, who hope that they have become the subjects of divine grace; and many remain still under solemn impressions, whose number, I hope, is almost daily increasing. The subjects of this work are of all *ages*, from nine years old, to more than three score years and ten; and of all *characters*, including drunkards, apostates, infidels, and those who were lately malignant opposers; and of all *conditions*, including poor negroes, and some of them hoary with age. I cannot refrain from mentioning, among the hopeful converts, three young gentlemen of the first talents and education, and of excellent families, who have abandoned the study of the law, in which they have been employed for two years, to devote themselves to the gospel ministry.

We have had but one sacrament since the work commenced, at which time we received ninety-seven new members, out of one hundred and two persons, who had been propounded a fortnight before.

While we gaze with wonder and delight at these glorious triumphs of the Prince of Peace, and weep for joy to hear our babes and sucklings sing hosannas to the Son of David, we cannot but join in a general response, and cry, "Blessed is he that cometh in the name of the Lord; hosanna in the highest."

I am, dear Sir, most affectionately yours,

EDWARD D. GRIFFIN.

*List of donations to the Massachusetts Missionary Society.*

1808, May—Rev. Cornelius Waters, from a number of his parish in Ashby, . . . . .	22
Thomas Wales, of Bridgewater . . . . .	8
Mr. Daniel Lang, Salem, by Rev. Dr. Hopkins 16 Bibles, 48 Testaments, 30 Watts' psalms. . . . .	
23d, Rev. Daniel Hopkins, from his Society . . . . .	110, 30
from Ladies in ditto. . . . .	85, 16
Rev. Dr. Emmons, from his parish, Franklin . . . . .	46, 81
Rev. Jacob Norton, from his Society, Weymouth . . . . .	11, 63
Rev. Brown Emerson, from Nathaniel Hancock, Salem . . . . .	6
Rev. Reuben Emerson, from a young Lady, Reading . . . . .	3
Rev. Samuel Worcester, from his Society . . . . .	155, 20
Rev. Jonathan Strong, from a friend to missions . . . . .	10
Rev. Otis Thomson, from his Society . . . . .	10, 86
ditto from a friend . . . . .	2
Rev. Elijah Parish, from his Society, Byfield . . . . .	33, 45

	Rev. Noble Everet, from Wareham	- - - - -	14, 17
	Rev. Hezekiah Goodrich, from Charlotte White, and others in Rutland, being a cent Society likewise 5 psalm books	- - - - -	13
	Samuel Torrey, Weymouth	- - - - -	1
	Rev. Timothy Dickenson, from Mrs. Marshall,	- - - - -	1
	Rev. John Stevens, from a Lady	\$ 1	
	ditto from a Lady in Stoneham	0,50—	1, 50
	Rev. Dr. Emmons from his society	- - - - -	5
14th,	By contribution at the Old South Meeting House	- - - - -	113, 36
15th,	Rev. Peter Sanborn's society	- - - - -	29, 78
	ditto from Mr Nickols,	- - - - -	1
1806,	Rev Jotham Sewall from persons in Anson,	- - - - -	10
	ditto from Norridgewalk,	- - - - -	5
1807,	ditto from Jefferson,	\$ 5	
	ditto from Canaan,	5—	10
	Samuel Sewall from Anson,	- - - - -	2
	Rev. Mr. Barker from his Society,	- - - - -	8, 25
26th,	Rev. Thomas Prentiss, from a Lady in Medfield,	- - - - -	1
	Rev. Isaac Braman from a parish in Rowley	- - - - -	26
1808, May 16th,	Rev. Mr. Huntington from his parish	- - - - -	14, 55
	Rev. Dr. Spring, of Newbury, from his Society	- - - - -	72, 90
June 4th	From a female friend to mission from North parish Wrentham,	- - - - -	1
6th,	Rev. Samuel Walker from his Society Danvers,	- - - - -	58, 32
8th,	Rev. Reuben Emerson from three Ladies of his Society	- - - - -	3
	Rev. Mr. Niles from a poor woman in Abington,	- - - - -	25
	Ezekiel Cheever Whitman, in books, 3 Evidences of revealed religion	- - - - -	
	Rev. Samuel Worcester, Salem, in books from females of his Society	- - - - -	109
	Do. to be laid out in bibles and Testaments, from a friend to missionary interests.	- - - - -	80

## FOREIGN INTELLIGENCE.

## VALUABLE TESTIMONY IN FAVOR OF THE HOLY BIBLE.

THE REV. JOHN F. USKO, chaplain to the English factory at Smyrna, now residing in London, has published a brief narrative of his travels and literary life. He was born in Prussia, December 12th, 1760, and was licenced to preach the gospel in 1780. In 1789 he was appointed chaplain to the English factory at Smyrna by the Levant company. In his travels he visited very many of the places, which are mentioned in the holy scriptures. He visited Bethlehem, and its vicinity, the mount of Olives and Bethany. He passed the mountain Carmel to Nazareth, Tabor, Tiberias, the lake Genesareth on the river Jordan. He was at Tyre and Sidon, and passed over the mountain Lebanon. He visited the islands of the Archipelago and the continent of Asia Minor. He was at Miletus, Ephesus, Sardis, Thyatira,

and Pergamos. He examined the state of the seven churches mentioned in the Revelation of St. John. He visited Nineveh and the ruins of ancient Babylon. Of these he observes, "When I approached these immensely extensive ruins, I was amazed at the exact accomplishment of the prophecies of the Old Testament, by the prophet Isaiah." His narrative is concluded with this interesting declaration: "I must here declare to the honor of the Bible, that I did not find during my travels, one circumstance in the Holy Scriptures contrary to the present manners and customs of the East, or to geography, and the situation of the different places mentioned therein: but, on the contrary, all is conformable to the different prophecies and descriptions in the sacred writings."

THE following article of intelligence, from the London Evangelical Magazine, compared with the



measures which are pursuing by a large body of the Congregational Ministers of Massachusetts, (we now add New Hampshire,) to effect the establishment of a General Association among the ministers of this denomination, and shews the very remarkable, unconcerted, coincidence of events in the two countries.

*General Congregational Union.*

In a former number, we announced to our readers a 'General Union,' designed to embrace all the Congregational ministers and churches throughout England and Wales, in a scheme for promoting the 'mutual benefit of the churches which enter into the Union, and the advancement of the Redeemer's cause in all places, and by scriptural and laudable means.'

We have now to congratulate the friends of the Union on its gradual progress, and the opening prospects of permanent advantage arising from it to the churches and the cause of Christ.

Since the Annual Meeting at New Broad Street, in May last, the Committee then appointed, have regularly met, for the purpose of transacting the business of the Union. Their enlarged and improved plan has been circulated through the counties of England and Wales; and, in various places, considerable attention has been excited. Several ministers and their churches, both of town and country, have expressed their approbation of the design, and acceded to the terms of Union. An excellent pamphlet has been published, which we reviewed in a late Number, entitled, 'Thoughts on a General and Explicit Union, &c. By a friend to the Union.'

The Committee have been grieved, however, to observe that any misapprehension of their plan, or any parts of it which may hereafter be rescinded or improved, should have raised alarm, or procured the disapprobation of any of the churches. 'The committee in London,' says the Circular Address, 'are far from presuming that it [their plan of Union] is already perfect; they do not present it to their brethren as such; but affectionately invite their sentiments upon it; to which the most respectful attention will be paid.'

VOL. I. *New Series.*

This avowal, it seems, gave birth to the pamphlet before mentioned; and the committee are desirous of receiving any further communications. In the mean time, they wish to remind the ministers and churches, to whom their plan has been already addressed, of a former request, that they would return an official answer to their proposals as soon as convenient. They wish also to state, that pecuniary contributions, in aid of a general fund, form no condition of Union.

SOCIETY FOR THE SUPPRESSION OF VICE,

*Instituted for the purpose of giving effect to the laws made for the protection of religion and morality, when friendly admonition has failed of success.*

THE principal objects of this Society are, profanations of the Lord's Day; the frauds and abuses practised in selling by false weights and measures; blasphemous, licentious, and obscene books and prints; illegal insurances of lottery tickets and numbers; riotous and disorderly houses, brothels, and gaming houses; the practices of procurers; profane swearing; and cruelty to animals.

The Society are desirous of receiving communications from all parts of the kingdom, in furtherance of its views, which are requested to be sent free of expense, signed by the persons sending the same, whose names shall remain confidential, except to the Secretary and the committee. Strong argumentative or illustrative essays will be received, if they shall be deemed conducive to the ends of the Society; but these are to be sent without the names of the writers, that no personal consideration may weigh in the choice of such pieces for publication.

The funds of the Society are in part employed in rewarding Peace Officers, who are found to be vigilant and active in the discharge of their duty; in printing and circulating a knowledge of the laws made for their guidance; and also in printing and distributing among the lower orders, abstracts of such penal laws, against which, from their ignorance, they are liable to offend.

M

The agents of the Society are remunerated by fixed salaries. The fines and penalties arising from prosecutions have heretofore been applied to public purposes, and are in future to be annually given to the Philanthropic Society, for the benefit of that charity.

The public are entreated to aid the Society by their pecuniary assistance, the amount of which is left entirely to the discretion of the person contributing; and in order to consult the feelings of individuals, the names only of the members will appear in print, and not the sums contributed. The general annual subscription is a guinea, though various other sums of greater and less amount are received.

The members of the Society are chosen by ballot upon the recommendation of a member of the committee; but benefactions are received from persons, who may not choose to become members, or to have their names appear in print.

---

#### NAVAL AND MILITARY BIBLE SOCIETY.

THE sole object of this institution is to distribute *Bibles* among the sailors and soldiers of the British navy

and army. It took its rise in the year 1780, and, by the aid of annual subscriptions, benefactions, and collections at various churches, it has been enabled to distribute nearly forty thousand bibles, and a large number of testaments: with which

Two hundred and seventy-eight of his majesty's ships,

Ninety-one regiments, and

Forty-eight garrisons and barracks, have been supplied.

Many naval and military officers of high rank in his majesty's service, have from time to time made applications to the Society; and have, in the most satisfactory manner, expressed their approbation of its design. From their own observation they have testified their conviction, that the Holy Scriptures, which teach men to be faithful servants to God, would teach them also to be faithful servants to their king and their country: instructing them "to be strong and of good courage, to fear God and honor the king." They have therefore expressed their earnest desire to have the Bible put into the hands of their men, and have engaged to use their influence to promote the views of the Society.

---

### LIST OF NEW PUBLICATIONS.

---

An Oration, pronounced at Newburyport, July 4, 1806, on the anniversary celebration of American Independence: at the request of the federal republicans. By Ebenezer Moseley, Esq. Second Edition, Newburyport. Thomas & Whipple.

A Sermon, preached May 11, 1808, at the ordination of the Rev. Ebenezer Hubbard, over the second church and society in Newbury. By Thomas Flint, pastor of the church at Lunenburg. Newburyport: Thomas and Whipple.

Female Quixotism: exhibited in the Romantic opinions of Dorcasina Sheldon. Two vols. complete in one. Second edition. Thomas & Whipple, Newburyport.

A Thanksgiving Sermon, preached January 1, 1808, in St. Thomas's or

the African Episcopal church, Philadelphia, on account of the abolition of the African slave trade, on that day, by the Congress of the United States. By Absalom Jones, Rector of said church. Philadelphia: Fry & Kammerer.

A Discourse delivered at the annual Fast in Massachusetts, April 7, 1808. By Eliphalet Gillet, A. M. Pastor of the first church in Hallowell. Augusta: Peter Edes.

A Discourse, delivered at Buckstown, on the Annual Fast in the Commonwealth of Massachusetts, April 7, 1808. By Rev. Mighill Blood, pastor of the church in Buckstown, (Me.) Buckstown: William W. Clapp.

Britain Independent of Commerce; or proofs deduced from an investigation into the true causes of the wealth



of nations, that our riches, prosperity and power, are derived from sources inherent in ourselves, and would not be affected, even though our commerce were annihilated. By William Spence, F. L. S. Farrand, Mallory & Co.

An Inquiry into the causes and consequence of the Order in Council; and an examination of the conduct of Great Britain towards the neutral commerce of America. By Alexander Baring, Esq. New-York Hopkins & Bayard.

A Religious Conference in four dialogues, between Lorenzo and Evander. By a Layman. To which is added Leslie's short method with Deists. New-York: Collins & Perkins.

A Sermon, preached at Concord, before His Excellency the Governor, the Hon. Council, Senate, and House of Representatives of the State of New Hampshire, June 2, 1808. By the Rev. Asa M'Farland, A. M. pastor of the church in Concord. Concord: George Hough, printer.

#### PROFESSIONAL NOTICE.

*To the Editors of the Panoplist.*

Though it would not comport with the design of your publication to admit a review of a Law Book, yet you will oblige some of the readers of your useful and extensively circulating work, by publishing the following brief notice of a late edition of *Espinasse's* reports of trials at *Nisi Prius*, by Thomas Day, Esquire, counsellor at law. Hartford, Hudson and Goodwin. 2 vols. 8vo.

This edition has several important advantages to recommend it to the patronage of gentlemen of the bar of the United States. It is sold for less than half the price of the London edition; and is printed more accurately, with a better type, on good paper, and is better bound. The work is in every particular thoroughly done, and will bear the closest scrutiny. Besides containing an accurate copy of the reports, as published by the author, these volumes are enriched by many new references to English books, and especially by many references to American reporters. In this way the profession have the aid of many decisions, made by the highest court of almost every state in

the Union, as well as by the courts of the United States. Justice obliges us to add, that the notes of the editor are distinguished by clearness of expression, and propriety of application.

#### WORKS PROPOSED.

Hopkins and Earle, Philadelphia, propose to publish by subscription a systematic and practical Treatise of the Doctrines of Divinity, intended to explain some of the most essential articles of the Christian Faith, to encourage sinners to come to Christ, and to direct believers how to obtain the comforts of the gospel. By the Rev. William C. Davis. To be comprised in one vol. 8vo. containing nearly 600 pages.

George W. Woodman, New-Bedford, proposes to publish, *Thoughts on Religion, and other Important Subjects*; newly translated from the French of Blaise Pascal.

Proposals are issued by Farrand, Mallory & Co. Suffolk Buildings, for publishing by subscription *The History of the Church of Christ*, volume the first. Containing the three first centuries. By Joseph Milner, M. A. This valuable work is but little known in this country. It presents a summary view of the Church collected from the scripture; embraces a correct history of those "persons whose dispositions and lives have been formed by the rules of the new testament;" and who have particularly distinguished themselves by their exemplary profession, uniform practice, and patient sufferings in the cause of christianity and evangelical piety. It is to be re-printed from the first English edition on a good type and fine paper, and comprised in a handsome form of between 5 & 600 pages 8vo. and will soon be put to press.

A History of the United States, By Benjamin Trumbull, D. D. Proposals are now issuing for publishing this new and valuable work; being the first and only general history of the United States ever published. It is written at the request of the General Association in Connecticut, for the purpose of displaying the *divine agency* in their settlement, growth and protection, and especially during the late revolutionary war; and will contain an accurate and faithful narra-

tion of the first principal discoveries of North America, its settlement, and subsequent events which have transpired, to the present time. On the reputation of the author, as a scholar and historian, his history of Connecticut and his numerous other productions, are a sufficient comment. It will be comprised in three vols 8vo. of about 500 pages each, of the size of the English edition of Doctor Gor-

don's history of the revolutionary war. The first volume, the MSS. of which has been submitted to the critical inspection, and received the decided approbation of the Rev. Doct. Dwight, president of Yale College, and the Hon. John Trumbull, one of the judges of the superior court in Connecticut, is ready and will shortly be put to press, by Farrand, Mallory & Co. Suffolk Buildings.

---

## OBITUARY.

---

### TRIBUTE TO THE HON. FISHER AMES, LL. D.

THE general gloom spread over the public mind by the decease of Mr. AMES, is an unequivocal evidence of his distinguished worth. It witnesses too, that however the ingratitude of republics has become proverbial, there is yet among us sagacity to discern, and feeling to appreciate, real patriotism.

Few occasions have so strongly excited the sensibilities of the community. Few characters have so imperiously claimed its love and veneration. So much of the *dignified* and the *amiable*; such *talents* and such *virtues*, are rarely seen, even *separately*; and their *union* is still more rare.

The mind of Mr. AMES was of a superior order. Genius numbered him among her favorite sons. He was distinguished by quickness of perception, accuracy of discrimination, and strong reasoning powers. But his predominant feature was a glowing and brilliant imagination. It was restrained, however, by a correct judgment, and chastened by the purest principles of taste.

His reading was various and extensive. Ancient and modern literature contributed their stores to enrich a mind, to which nature had already been so bountiful. He was destined to excel in whatever he undertook. As a poet, or a natural philosopher, had his attention fastened on either of these objects, he might doubtless have attained a high rank. But rising into life about the period of the American revolution,

and taking a most affectionate interest in the concerns of his country, he felt himself strongly attracted to politics. His researches in the science of government were extensive and profound. Nor was he a mere theorist, but a most judicious practical politician. To excel in this department, he was prepared, not only by the study of the law, but by an accurate acquaintance with human nature.

A theatre soon presented for the display of his extraordinary talents. He was elected a member of the Convention in this Commonwealth, which discussed and ratified the federal constitution. Those who read the debates of this venerable body, will readily perceive, in the speeches of Mr. AMES, the elements of that exalted and brilliant character, which he afterward attained, as a statesman and an orator. Indeed, though young, he seemed mature. Subjects which, till that period, had engaged comparatively little of the public attention, he discussed with surprising perspicuity and ease, and with an eloquence which enforced conviction.

When the federal government commenced its operations, he appeared in the national legislature, as the representative of his district. The expectations of his constituents, his friends and his country, were high; but they were realized, and even exceeded. In an assembly, comprising no small portion of the talents of the community, he maintained a distinguished rank. His whole congressional career was equally honorable to himself, and useful to the public.



His eloquence was of a most impressive and interesting character, combining the accuracy of the logician with the fancy of the poet, and the researches of the closet with the freedom and ease of conversation. His speeches were clear in thought, forcible in reasoning, animated in style, and rich in imagery. They abounded with correct principles of morality, and discriminating observations on human life. But they were not the efforts of mere intellect or imagination. They expressed the best and noblest sensibilities of the heart. They were animated with the ardor of patriotism, and of virtue. On great and interesting occasions, his appeals to the feelings of his auditory were almost irresistible. His speech on the subject of the appropriation, pertaining to the treaty with Great Britain, has been much admired and celebrated; and with justice. It was the effort of a vigorous mind, combating with an almost exhausted frame; and of a heart ready to burst with anxiety for his country's welfare. "When I come to the moment of deciding the vote," said he, "I start back with dread from the edge of the pit into which we are plunging. In my view, even the minutes I have spent in expostulation have their value, because they protract the crisis, and the short period in which alone we may resolve to escape it."\*

Many who have acted splendid parts on the public theatre, have been unamiable in private life. In Mr. AMES, we find the remark strikingly different. Generally beloved and revered as he was, the public knew but a small part of his worth. Such

\* *This admirable speech thus concludes. "I have thus been led by my feelings to speak more at length than I intended. Yet I have perhaps as little personal interest in the event, as any one here. There is, I believe, no member who will not think his chance to be a witness of the consequences greater than mine. If however the vote should pass to reject, and a spirit should rise, as it will, with the public disorders to make confusion worse confounded, even I, slender and almost broken as my hold upon life is, may outlive the government and constitution of my country."*

was the unaffected delicacy of his mind, that he rather eluded than courted observation. But to a few friends, he unveiled himself without reserve. They perceived that the splendors of his oratory were eclipsed by the charms of his conversation. They perceived him, amid the "full affluence of his fame," still modest and unassuming. They perceived him untainted with ambition, uncorrupted by his intercourse with the polite world, simple in manners, correct in morals, exemplary in each relation of life, a model of every social and personal virtue. In a word, they perceived RELIGION diffusing her benign lustre over all his other great and amiable qualities.

He entertained a firm belief in christianity; a belief founded on a thorough investigation of the subject. He perused most of the best writings in defence of the christian religion; but found his mind satisfied by a view, rather of its *internal*, than external evidences. He has been heard to say that it appeared to him impossible for any man of a fair mind, to read the Old Testament, and meditate on its contents, without a conviction of its truth and inspiration. The sublime and correct ideas which the Jewish scriptures convey of God, connected with the fact that all other nations, many of them superior to the Jews in civilization and general improvement, remained in darkness and error on this fundamental subject, was in his view a conclusive argument. After reading, on a particular occasion, the book of Deuteronomy, he expressed his astonishment, that any man versed in antiquities could have the hardihood to say, that that book was the production of human ingenuity. Marks of divinity, he said, were instamped upon it.

His views of the doctrines of religion were generally Calvinistic. An enemy to metaphysical and controversial divinity, he disliked the use of technical and sectarian phrases. The term *Trinity*, however, he frequently used with reverence, and in a manner, which implied his belief of the doctrine. His persuasion of the divinity of Christ, he often declared. This testimony of a liberal and discriminating mind, in favor of a great

doctrine of the gospel, which many have disputed, is the more valuable, as it seems to have resulted from a particular investigation of the subject. Mr. AMES remarked to a friend, that he once read the Evangelists with the sole purpose of learning *what the Saviour had said of himself*.

He made a public profession of religion in the first congregational church in Dedham. With this church he regularly communed, till precluded by indisposition from attending public worship.

His practice corresponded with his profession. His life was regular and irreproachable; more so perhaps than that of any other man equally exposed to temptation by necessary intercourse with the world. It is doubted whether any one ever heard him utter an expression calculated to excite an impious or impure idea. The most scrutinizing eye discovered in him no disguise or hypocrisy. The same uprightness, which marked his public deportment, seemed to attend him in all his private walks, and in all his secret retirements.

His views of himself, however, were humble and abased. He was often observed to shed tears while speaking of his closest devotions and experiences. He lamented the coldness of his heart, and the wanderings of his thoughts in secret duties.

He recommended the teaching of the Assembly's Catechism; not perhaps, because he was perfectly satisfied with every expression it contained; but because, as he remarked, it was "a good thing on the whole;" because "it had become venerable by age;" because "our pious ancestors taught it to their children with happy effect;" and because "he was opposed to innovation---unwilling to leave an old, experienced path, for one new and uncertain."\*

\* On this subject the sentiments of Mr. Ames harmonized with those of the late GOVERNOR SUMNER, who, in his last sickness, expressed himself to some of his friends to the following purport: That though he had once thought favorably of modern liberality in religion, he was now alarmed---its effects on society were to be deprecated. He would much prefer, he said, the religion

On the same ground, he approved the use of Watts's Hymns, and version of the Psalms. "No uninspired man," he said, "according to his judgment, has succeeded so well as Watts, in uniting with the sentiments of piety, the embellishments of poetry." He strenuously opposed the proposal to introduce a new collection into the religious society to which he belonged.

He was an admirer of the common translation of the Bible. He said, it was a specimen of pure English. And though he acknowledged that a few phrases had grown obsolete, and a few passages might be obscurely translated, yet he should consider the adoption of any new translation, as an incalculable evil. He lamented the prevailing disuse of the Bible in our schools. He thought it important that children should be early made acquainted with its contents. Beside its happy effects in impressing good sentiments on their susceptible minds, he considered it a principle instrument of acquainting them with their own language in its purity. He said, "I will hazard the assertion, that no man ever did, nor ever will become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language."

In his last sickness; when near his end, and when he had just expressed his apprehension and belief of his approaching dissolution, he exhibited perfect submission to the divine will, and the fullest assurance of divine favor. "I have," said he, "peace of mind. It may arise from stupidity; but I think it is founded on a belief of the gospel." At the same time, he disclaimed every idea of meriting salvation. "My hope," said he, "is in the mercy of God, through Jesus Christ."

Such, (though the portrait is extremely imperfect) was FISHER AMES---an amiable man, and exemplary christian; a distinguished orator and statesman; a blessing to his country, and an ornament to his species.

of our ancestors with all its strictness and precision (it being on the whole salutary) to the polished religion of modern times, which had little or no influence on mankind.



## POETRY.

AN ELEGIAC TRIBUTE  
TO THE MEMORY OF THE REV. JOHN NEWTON.

MATUR'D to mingle with the *perfect just*,  
In good old age the willing NEWTON dies :  
His faded body seeks its parent dust,—  
His Heav'n-born spirit seeks its native skies !

Beyond the wonted bounds of mortal day,  
His useful labors were protracted long,  
Still bearing fruit in with'ring life's decay,  
And, 'midst increasing weakness, growing strong.

By sharp affliction, sin's dread horrors taught ;  
By deep experience train'd to things divine ;  
He was a kindled brand from burning caught,  
And rose a star, with heav'nly light to shine !

Review the Man of God ! at length gone home !  
Recall the lineaments of heav'nly birth ;  
Behold him, ripe for glory, reach the tomb,  
As Autumn's mellow fruit descends to earth !

Bless'd with a pious mother's care,  
He bore, in early youth,  
The precious buds of promise fair,  
The rudiments of truth :  
But soon his sky was overcast  
With clouds of wint'ry night ;  
An infidel's contagious blast  
Produc'd a mental blight !

Like Jonah, on the mighty deep,  
He strove to fly from God ;  
But fled, alas ! to sin, and weep  
Beneath his chast'ning rod.  
A wretch upon a wretched shore,  
A slave by slaves confin'd,  
A doubly galling yoke he bore,  
Of body and of mind.

In deep distress, and bitter woe,  
Corruption's rankling smart,  
Mysterious Wisdom made him know  
His own rebellious heart !

Unconscious of the future sphere  
That he was form'd to fill,  
With application most severe  
He sought for knowledge still !

Cut off from ev'ry human aid,  
On Afric's burning sand  
The depths of science he essay'd,  
And mystic Euclid scann'd ;  
While o'er the liquid way he mov'd,  
He studied many a tome ;  
With Tacitus and Livy rov'd,  
To scenes of ancient Rome.

Almighty grace the rebel tam'd ;  
And deep contrition drew  
The wand'ring prodigal, reclaim'd,  
And form'd his heart anew !  
No more on grov'ling themes confin'd,  
His ardent spirit soar'd,  
With ready gifts and soul refin'd,  
To glorify his Lord !

Call'd to the gospel-work, and furnish'd well  
The wonders of experienc'd love to tell ;  
With simple eloquence and honest zeal,  
The truth he felt, he made his hearers feel.  
Above the tricks of art or sordid gain,  
Plain were his manners, and his speech was plain ;  
Yet from the gospel's richest stores he drew  
The doctrine deep, the consolation true !

Warm from the heart the sacred message came,  
 And list'ning crowds imbib'd the kindling flame :  
 The sinner, melted down by sov'reign love,  
 Astonish'd, felt his guilt and fear remove !  
 The humble mourner heard the joyful sound,  
 And hope and comfort in the promise found !  
 Gently he led the feeble saint along,  
 Rous'd up the sluggish, and confirm'd the strong.  
 Forth from the treasures of his heart he gave  
 Things new and old, the cheerful and the grave ;  
 Each varied theme of excellence he brought,  
 And liv'd a copy of the truth he taught !

Sweet harmony dwelt in his breast,  
 Sweet poesy flow'd in his lays,  
 His Muse to his God was addrest  
 In strains of devotion and praise !  
 He knew, like Apollos, to preach ;  
 He knew, like a Paul, to indite ;  
 His sermons the weakest could teach ;  
 His letters the wisest delight !

No longer he labors for men,  
 For mute is the eloquent tongue ;  
 All silent his muse and his pen,—  
 His harp on the willow is hung !  
 Escap'd from the regions of woe,  
 To rest in the bosom of Love,  
 His works shall instruct us below,  
 And his song be like angels' above.

O daughter of Zion ! your sorrows restrain,  
 Nor mourn that his spirit has quitted his clay ;  
 Soon, soon shall ye follow, and meet him again,  
 Bright rob'd as a seraph, in mansions of day.

No longer with age and infirmity bent,  
 His suff'rings are o'er, and his labors are done ;  
 He pass'd the dark valley, but sung as he went,—  
 ' The struggle is finish'd—the victory won !'

The Saviour, by dying, extracted Death's sting :  
 He burst from the prison, and open'd the door ;  
 And safe to his kingdom his people shall bring,  
 Where sighing and sinning shall reach them no more !

ALIIQUIB.  
*Evan. Mag.*

---

#### TO CORRESPONDENTS.

*Cephas* will find his communication on " Church government," in this number. In reference to this subject, we here repeat our observations in a former number. " While the pages of the *Panoplist* and *Magazine* are impenetrably shut against angry controversy, they are open at all times to a free and candid discussion of all subjects, which affect the purity, order and welfare of the churches. On this ground they readily admitted the communication of *Titus*, " we now add, that of *Cephas* also," on the subject of church government. On points of this kind, where a diversity of opinion exists among good men, the Editors by no means feel themselves pledged for the correctness of every thing inserted in the *Panoplist*. While the subject is under discussion, they will admit whatever is candidly stated, on all sides, and may assist in forming a correct result.

The Editors are pleased with the hint of W. (p. 78.) respecting the *Platform*. Such a review of it, as he has intimated, is seriously contemplated ; and is in our opinion of the highest importance to the order and harmony of our churches at the present time.

The *Review* of Dr. Kendall's Ordination Sermon, and of Dr. Rees' *Cyclopedia*, in continuation, came too late for this month ; they shall both appear in our next number.

Several communications are under consideration. Our Correspondents are requested to forward their pieces early in the month.